The Priest

Edited By Priests For Priests

June, 1951

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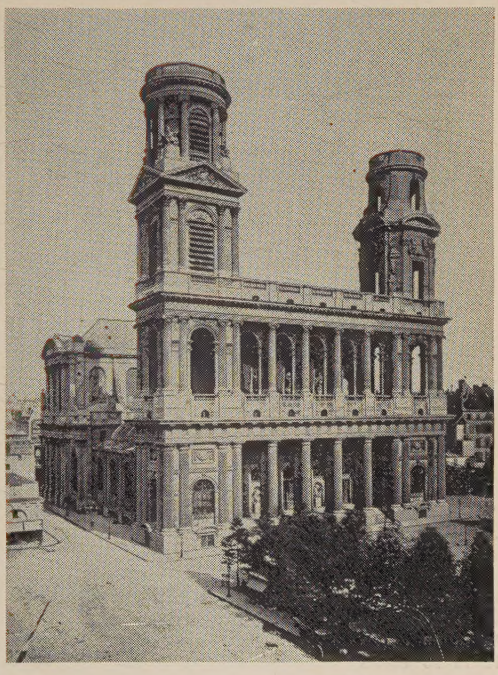

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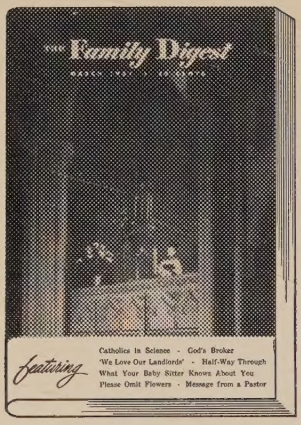
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Presenting in This Issue

WE HAVE secured permission from the Rt. Rev. Msgr. Thomas J. McCarthy to reprint selections from his Information Bulletin in each of our issues. Formerly editor of the Los Angeles Tidings, Msgr. McCarthy is now head of the Information Bureau at NCWC. He has access to sources of information otherwise unavailable to our readers.

Introducing his writings, Msgr. McCarthy says, "Our aim. . .is to report for you, as we see it from our vantage point, the way in which the Catholic Church and other religious groups are being treated in the popular channels of communications in this country. We will assess the press and radio reactions to religious events, illuminate points of controversy, point out informational techniques that have proved effective, etc. We hope that this will be helpful to you in your work; we urge you to send us any items of interest you may have for publication herein."

* * *

AS an editorial this month, we are using material on Paul Blanshard contained in Bishop Noll's recently published "Who's Who in the POAU." We suggest that you file this issue of **The Priest** for handy reference in case

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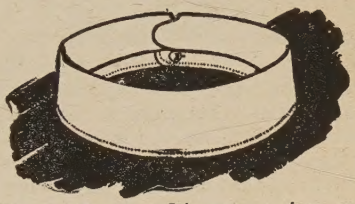

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Blanshard should visit your own particular community.

Any priest is permitted to use, without credit, any portion of the character sketches of enemies of the Church contained in "Who's Who in the POAU?"

That organization is now starting branches in most large cities, and it is using Blanshard as a field representative and lecturer.

Blanshard, as you have learned, has gotten out a new book entitled "Catholicism, Communism and Democracy." But no one who knows his record would trust anything he writes. In that book he says very little in denunciation of Communism, but is very vitriolic in his criticism of everything that has even a remote connection with Catholicism.

He is a secularist, pure and simple, and does not believe that any religion has a right to follow a policy, whether relating to marriage, divorce, birth control, if it conflicts with laws of our land. This man had been a preacher only two years and then became a labor organizer, later on a rabid Socialist who even advocated the overthrow of our government if Socialism could not get certain amendments to our Constitution.

The New York Times, back in 1938, accused Blanshard of having permitted Communist literature to be sent out from his New York office. He was associate editor of The Nation, a Socialist periodical, and wrote for it a couple of years ago eleven articles attacking the Catholic Church on many scores. He later wrote a series of similar articles for The Christian Century,

THE PRIEST **JUNE, 1951** **VOL. 7, NO. 6**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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whose forty-year editor, Charles Morrison, was one of the founders of the POAU, and one of the supporters of Mrs. McCollum in her appeal to the Supreme Court, which she won and which resulted in the discontinuance of released time religious instruction.

Every priest should have this book in order to be ready to oppose any one of the gentlemen whose anti-Catholic activity is recorded in this little work.

Since the POAU hopes to arouse a nation-wide wave of bigotry, their literature is sent to ministers all over the country, who in turn, are expected to acquaint their people with the menace of Catholicism. Therefore a copy of this should be sent by the priest or some local organization to the Protestant clergymen in his or its respective community.

Integrity of a Sort

EXTRACT from the letter of a reader to the editor of **Our Sunday Visitor:**

"I knew an 'ex' once. **The Menace** asked him to write an article on immorality in convents and monasteries. 'There is none,' he replied. 'That's why I pulled out.' After a long career involving heroic and prodigious abuse of sex, drink, and drugs, he entered a Trappist Monastery in Canada and died in the odor of sanctity."

Unique Jubilee

WE have never underestimated the magnitude of the labors of the ministry in the South, we are quite sure; but we were rather surprised to read recently in the (Memphis) Press-Scimitar that Msgr. Louis Kemphues is the first

member of the Diocese of Nashville to reach the half-century mark in the priesthood. Msgr. Kemphues, pastor of Sacred Heart Church, Memphis, celebrated this unique Golden Jubilee last April 25th. We didn't know the mortality rate was that high, if indeed the report be correct.

Anyway, it gives us a lot of pleasure to extend our congratulations to the pastor of Sacred Heart whether or not he's the first to reach the golden year. We've been in and out of Memphis for more years than we care to confess, our first visit having taken place (shall we say) more than three decades ago. That time it just happened the stork was rapidly losing altitude and was finally grounded out on North Manassas Street.

As a matter of fact, we've also been in and out of Sacred Heart church, many many times. We can well recall the old basement Church when Msgr. Mahoney was pastor there, particularly on a hot summer morning with the fans going like mad, and it was still hot. Come to think of it, it was hot the last time we were there. With all due respect to local readers, it is hot in Memphis in the summer, though the southern hospitality outweighs the weather. But to get back to the subject—

A host of dignitaries met in Memphis to honor Msgr. Kemphues. The ranking Prelate was Cardinal Stritch, a native of the diocese who, it is said, was an altar boy at the Monsignor's ordination in 1901 in the Nashville Cathedral.

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Among other dignitaries, besides Bishop Adrian, the Ordinary, were the Metropolitan, Archbishop Floersh of Louisville, Bishop Gerow of Natchez, Bishop Mulloy of Covington, Bishop Fletcher of Little Rock, Bishop O'Brien and Bishop Cousins, Auxiliaries to His Eminence, Cardinal Stritch.

As a complete surprise to Msgr. Kemphues came the announcement by Bishop Adrian at the Golden Jubilee of the parish a few days earlier that His Holiness, Pope Pius XII, had elevated him to the rank of Protonotary Apostolic, "ad instar participantium". . . The honor had been granted February Twenty-seventh, reserved appropriately for announcement at this later date. Ad multos annos.

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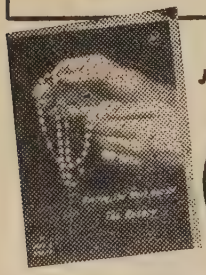

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Straightening Out the Record

A READER has written in regarding the source of a quotation attributed to John Edgar Hoover in our January (1951) issue. The quotation follows:

"No gift of Rockefeller or Carnegie Foundations, or of any other Christian denomination, can equal the gift presented to the American people by the Catholic Church. It has nearly 11,000 schools with nearly three million pupils who are taught by 95,000 patriotic teachers. Not a single atheistic teacher is among them; not a single non-Christian or non-American principle taught."

We thought the best thing to do was to go direct to Mr. Hoover. Straightening out the record, he replies:

"The quotation attributed to me was in fact made by Judge O'Brien. The original quotation first appeared in the September 30, 1944, issue of The Ave Maria, wherein statements made both by Judge

O'Brien and by me were set forth. The Catholic Digest in its November, 1944, issue in picking up the quotation, inadvertently credited me with Judge O'Brien's statement."

Mary's Basement

A RECENT visit to Washington took us through that dismal pile, the Crypt of the National Shrine — not dismal in itself, certainly, but shabby in what it represents: Bishop Shahan's great dream only partially realized. We first saw it eighteen years ago. We received the Holy Priesthood at its altar, and now, in 1951, as we return, we find — lamentably — no change. Nothing added, nothing taken away. Nothing but busloads of sight-seers catching stray ecclesiastics by the sash to ask them "Why. . .? Is this just the basement? When will they finish it?"

That last, of course, is the weasel question. The "they" in the sentence is the elusive quantity. Who are "they"? Bishop Noll? Monsignor O'Connor? the Episcopal Committee? The whole Hierachy of the United States?

Monsignor P. J. O'Connor, Rector of the Shrine, tells us that close to $3-million is salted away toward completion of the project. But that sum shrinks from day to day with the rising cost of brick and mortar. It's understood, however, that plans are set to get under way some time in 1954.

Our visit with Monsignor O'Connor was the first in ten or twelve years. He was noted as an orator in our student days, and now, vested in the purple and lacking none

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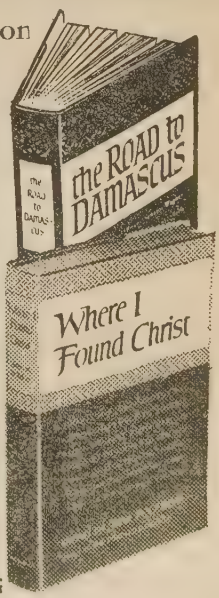

of his oratorical powers, he is rector of a big church without a parish — no confessions, no propopulo's! Priests officiating at marriages in his church have to get delegation not from him but from the Pastor of St. Anthony's, Brookland, in which the Shrine is situated.

At the moment of our visit, Monsignor O'Connor was just finishing arrangements for his annual Mother's Day Novena in honor of Mary, the Mother of Mankind, whose cultus is held in high esteem at the Shrine. He planned to have a different priest from the University faculty speaking each evening on a different title from the Litany, ending the night before Mother's Day.

The Novena is building up. Last year he had forty pilgrims from nearby cities; this year there were 150.

It has been suggested that a National Marian Congress be organized in 1954, celebrating the centenary of the definition of the Immaculate Conception. One could imagine no more appropriate center for such a congress than the National Shrine in Washington.

Giraldus Excommunicates A Bishop

THE way of greeting that Saint Paul wanted his converted Corinthians to have for one another was not the way that the Bishop of Saint Asaph and the Archdeacon Giraldus Cambrensis greeted each other on that Sunday morning of September 1176.

To Kerry of Wales, not Kerry of Ireland, the Bishop had come to dedicate the church named for the militant Archangel Michael on that fighting celestial commander-in-chief's feastday.

To the same holy site had come also Archdeacon Giraldus to fight the good fight against His Grace, who in the judgment of Giraldus was an interloper, even though one of the successors of the First Twelve in episcopal excellence.

The Archdeacon fought His Grace of St. Asaph because Kerry in Wales was of the diocese of Saint David, not of Saint Asaph. His Grace showed the Archdeacon the letter from the Archbishop of Canterbury authorizing him to dedicate the Church of Saint Michael in Kerry. A snort of scorn from

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Giraldus was the answer to that letter. A second snort followed when His Grace drew out of his saddlebag a book of records by which he showed that his territory was all central Wales between the Wye and the Severn rivers. Reinforcing the snort with speech Giraldus snarled: "Anyone can write anything in a book. Where's your map?"

By now the episcopal blood in the veins of His Grace had reached the boiling point. In his rage over the insubordination, the intransigence, the insolence of the Archdeacon, he threatened to excommunicate him if he did not give over his defiance of the episcopal authority.

The Archdeacon's blood also had been generating unusual heat. "Ha, ha," he roared, "if you excommunicate me I'll excommunicate you!"

His Grace roared back his episcopal "Ha, ha, an Archdeacon can't excommunicate a Bishop!" Giraldus roared back, "A Bishop out of his see can't excommunicate a clergyman of another see."

Words between the two were loud, but since actions speak louder than words, His Grace went into action: first he dismounted, next he clapped on his head his miter, seized his crozier, and supported on flanks and rear by his retinue of priests, he moved on to Giraldus to pronounce against him from the pontificate the form of excommunication.

The Archdeacon also went into action. As he stood in front of the church he called out an order to his supporting clergy to proceed with the solemnity of a procession from the sanctuary with the cross heading the march and meet him

Continued on page 461

1851

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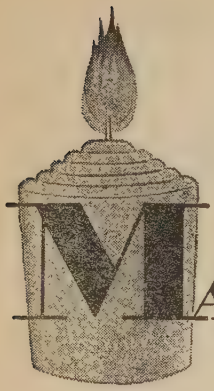

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The Priest

Vol. VII. JUNE, 1951 No. 6

Editorial Comment

Paul Blanshard

PAUL Blanshard was born in Fredericksburg, Ohio, in 1892, the son of a clergyman. He was graduated from the University of Michigan in 1914.

From 1914 to 1917 he studied both theology and graduate sociology at Harvard, Andover Theological Seminary (then at Harvard), Columbia, and Union Theological Seminary.

He was ordained a Congregational minister in 1917, but served only one church as pastor, the First Congregational Church of Tampa, Florida. He entered social service work, served as an organizer for the League to Enforce Peace until its dissolution; then became a labor organizer for the Amalgamated Textile Workers. Then a lecturer for seven years (with intermissions) for the League for Industrial Democracy, a parallel organization to the British Fabian society whose chief executive officer at that time was Norman Thomas. In 1929-30 he served as an associate editor of *The Nation*.

In 1931 he became director of the City Affairs Committee of New York, headed by John Haynes Holmes and Rabbi Stephen S. Wise. In 1933 he was chosen research director of the first La Guardia campaign.

Next, he studied law at night and was graduated from Brooklyn Law School, was admitted to the New York bar in 1938, and practiced law in 1939-41. In 1941-42 he served as director of the Society for the Prevention of Crime of New York. In 1942-46 he was a State Department official in Washington and the Caribbean.

In 1946 he retired to his farm in Thetford Center, Vermont, to devote his full time to writing.

He is a member of the Civil Liberties Union, the League for Industrial Democracy and Americans for Democratic Action.

The only interest which the officers of POAU have in Paul Blanshard is his anti-Catholicism, brought to their attention by his articles in *The Nation* and

in the book which he later wrote entitled "American Freedom and Catholic Power."

This book which, with the backing of POAU, has reached a large circulation (Blanshard claims 160,000) has been received by its reviewers as reliable because of its copious documentation. We are certain that none of the reviewers have analyzed it as has Professor James O'Neill, professor at Brooklyn College, in his book entitled "Catholics and American Freedom." He took the trouble to trace Blanshard's documentations to their sources, and found that numerous among them have little relevancy to matters discussed, and that much of his source material was misinterpreted.

If most past and present officers of POAU have had a pink Socialistic record, Blanshard surpasses them all. He was an active Socialist in the days when Socialism in the United States, as elsewhere in the world, was not at all of the British Labor Party kind, but rather an aggressive anti-Christian movement.

To show the anti-Christian character of Socialism a generation ago, read the questions and answers taken from "A Socialist Catechism," printed in *The Live Issue*, 1912:

Q. What is God?

A. God is a word used to designate an imaginary being which people of themselves have devised.

Q. Is it true that God has never been revealed?

A. As there is no God, he could not reveal himself.

Q. What is heaven?

A. Heaven is an imaginary place which churches have devised as a charm to entice their believers.

Q. How did man originate?

A. Just as did all animals; by evolution from their lower kinds.

Q. Has man an immortal soul, as Christianity teaches?

A. Man has no soul; it is only an imagination.

Q. Who is Jesus Christ?

A. Jesus Christ was the son of a Jewish girl called Mary.

Q. Is he the son of God?

A. There is no God, and, therefore, there can be no God's son.

Q. What do we know of the birth of Christ? (The answer is so foul we will not print it.)

Q. Did Christ rise from the dead, as Christianity teaches?

A. The report about Christ rising from the dead is a fable.

Q. Is it true that after Christ's death the apostles received the Holy Ghost?

A. It is not; the apostles had imbibed too freely of wine, and their dizzy heads imagined all sorts of queer things.

Q. Did Christ ascend into heaven?

A. He did not; what the

Church teaches is a nonsensical fable, because there is no heaven, and there was no place to ascend to.

Q. Will Christ return on judgment day?

A. There will be no judgment day; that is all a fable, so that preachers could scare people and hold them in their grasp. Man has no soul, neither had Christ any soul. All these things have been invented by the churches.

Q. What is the Holy Spirit?

A. The Holy Spirit is an imagination existing only in the minds of crazy religious people.

Q. Is Christianity desirable?

A. Christianity is not advantageous to us, but is harmful, because it makes of us spiritual cripples. By its teachings of bliss after death it deceives the people. Christianity is the greatest obstacle to the progress of mankind, therefore it is the duty of every citizen to help wipe out Christianity. All churches are impudent humbugs.

Q. Is there communion of saints?

A. No, because there is no God, no saints, no soul, and therefore our prayers are wholly useless, and only a waste of time which should be spent in more sensible things.

Q. What is our duty when we have learned that there is no God?

A. We should teach this knowledge to others.

Q. Do we owe a duty to God?

A. There is no God, and therefore we owe him no duty.

Q. Should we take the name of God in vain?

A. Yes; because the name of God has no meaning.

Q. Is adultery a sin?

A. It is not a sin. But it is undignified that it should be performed like the beasts.

Q. Does Christianity stand for right?

A. No; it stands for and supports all that is wrong.

Q. Should we pray?

A. We should not. By prayer we only waste time, as there is no God. If we are given to prayer, we gradually become imbeciles.

Started By Socialists

If there be anything with which the writer was and is familiar, it is with Socialism. *Our Sunday Visitor* was launched in May, 1912, to counteract the effects of the *Appeal to Reason*, a Socialist weekly, which within a year, reached a circulation of more than one million copies.

It was because of unfavorable Catholic and Protestant reaction to the attack on the Christian churches that the editors of *The Appeal* started an avowedly anti-Catholic paper at Aurora, Mo., which they named *The Menace*. One of these editors had been dismissed from *The Appeal* (see *Appeal*, February 4, 1905) for

"immoral conduct," and another one, about to be tried for a serious crime, committed suicide.

It was not long until *The Menace* had stolen the larger part of the circulation of *The Appeal.* It was usually distributed during the night by Socialist workers. People would find a copy on their porches on one morning of each week. The venture became so profitable to publishers that other unscrupulous men launched similar papers for local circulation, such as:

The American Citizen, The American Forum, American Socialist, The American Defender, American Sentinel, Bible-Student's Monthly, The Cresent, The Convert Catholic Evangelist, Christian Socialist, Danger Signal, etc.

The Connection

What has all this to do with Blanshard? Well, they were all Socialists or worked for the Socialist party, and Blanshard had been a Socialist for a number of years during the 20's. *World Tomorrow,* in 1933, called Blanshard an "ex-Socialist," and in the November 9, 1933 issue of that periodical a letter from Blanshard was published in which he wrote to the editor:

"You wave your arm and dismiss us from the fellowship of American Socialism because we have recognized the obvious fact that the Socialist party is dying and because, pending the arrival of a new third party, we have decided to fight for progressive leaders and progressive programs within the older parties . . . No one doubts your sincerity, but the most intelligent radicals in America will question the rather sophomoric and arrogant way in which you dismiss veteran Socialist workers who happen to disagree with you in regard to political technique in the present confused and uncertain American situation."

The Socialist Party was dying out in the year 1933, as Blanshard admits in that letter, but that did not mean that ex-Socialists had a change of heart. They retained their anti-Catholic animosity. That Blanshard did is evident from the articles he wrote for *The Nation,* a Socialist magazine.

What do you think of this excerpt from an article written by Blanshard on the subject "Socialist and Capitalist Planning," for "The Annals of the American Academy of Political and Social Science," July, 1932:

"If we gained control of the American government, we probably would begin with a complete revision of the national governmental system. We would do one of two things. We would write an amendment to the Constitution giving the federal government the right to regulate all private business, and to enter into any business which it deemed proper, or we would abolish the Constitution altogether and give the national congress the

power to interpret the people's will, subject only to certain general principles of free speech and assemblage."

Henry Wallace was repudiated by the American people for advocating a far more moderate program than that.

You will note that even at that time Blanshard would either amend or "abolish the Constitution altogether." He wrote further in the *"Annals":*

"We propose to accomplish that revolution peacefully and gradually *if* the American upper classes will permit a peaceful transition" (Annals, July, 1932).

Writing three months later in *The Christian Century* (October 19, 1932), in an article entitled "Socialism, a Moral Solution," he observed:

"I think there would be some bloodshed because the American upper class is so blind to the sufferings of 11,000,000 unemployed that it would not yield much power except through fear of violence."

Does not all this indicate that even after leaving the Socialist Party he retained his Socialist mind, which was an anti-Catholic mind, and, according to the teaching of leading Socialists throughout the world at that time, an anti-Christian mind?

We are not accusing Blanshard himself of becoming all-out anti-Christian, but the organization he supported for a long time was that, according to its chief spokesmen.

It is not our accusation, but back in 1937 Jeremiah Mahoney, candidate for Mayor of New York, charged Blanshard with being tied to the Communist Party. He was then Commissioner of Accounts under Mayor La Guardia.

Writing in *The Christian Century,* (October 19, 1932) Blanshard observed: "The church's survival, it seems to me, depends largely on whether the ministry has the courage to rise to the moral level of Socialism."

Correspondence With Dale Francis

We should like to tell those who have believed that Blanshard had been long a Protestant minister, that he was ordained to the ministry in 1917, but relinquished it after two years. He went from that post to one of a union-organizer.

Dale Francis, a former Methodist minister who became a Catholic, was an acquaintance of Blanshard in Ohio. He decided that he should tell the country something about Blanshard. But, wishing to be fair, he wrote to the latter and told him some of the things he intended to reveal. A few days later he received by registered mail a letter in which Blanshard threatened him with a libel suit if he dared go ahead and publish what he intended to write. Dale Francis replied that he had no intention to libel him. This letter elicited another from

Blanshard, as well as to the University of Notre Dame where Francis is employed, in which he made new threats of legal action.

To Mr. Francis, these letters seemed very strange, since Blanshard pretended to stand for "Freedom of the Press" and to be a defender of "Academic Freedom."

Dr. F. J. Connell, C.SS.R., of the Catholic University, Washington, also pays notice to the "documented" facts of Blanshard, and cites eight instances of their easily proven falsity. The Rev. George H. Dunne, S.J., in his "Religion and American Democracy" deals with Blanshard's book critically.

But you will note that the point on which we lay most emphasis is that the author's background is one of cooperation with un-American and un-Christian organizations, which should disqualify him from giving lessons on patriotism, democracy, and the adjustment of Church practices to more modern pagan practices, either legalized or condoned by a government in which Blanshard, for a long time, did not believe — ✠ J. F. N.

The Monks of College Park

As the readers of the Clarion well know, we have been called just about everything in the book. Besides all the previous ones we mentioned a few months ago, in "What's in a Name," we have since then received a number of other boners. A Christmas card arrived addressed to a "Caprion" friar. A new spelling of monastery came up—"monostory." And not to be outdone we got a leg of beef from Swift & Co. tagged "Old Lady Monster."

After all this we considered ourselves rather fortunate to be addressed by the Stauntonians as "monks," even though we are not monks. But we let that pass, for we dared not hope that the people would understand that there is a difference between a monk and a friar. Our fortune was short lived. Even the innocent title of "monks" managed to cause misunderstanding.

First it was the newspaper. In the local gossip column it briefly noted: "The Monks of College Park were seen yesterday shopping for baby paraphernalia at the Baby Shoppe. They're expecting."

Then it was a neighbor. She told us that one day not very long ago, she got a phone call, asking her to send a baby-sitter to the Monks. She countered that the monks were celibate and so couldn't have a baby. But the surprised voice at the other end replied, "This is Mrs. Monk speaking. . . " — Capuchin Clarion.

The Case of Therese Neumann

A review of Hilda Graef's book

W. Norris Clarke, S.J.

IN an editorial in the last issue of THE PRIEST, the Editor announced that a review of a certain book was soon to appear and he wisely attempted to prepare his readers for what he feared might be somewhat of a shock to many of them, in view of the widespread sympathy for Therese Neumann among American Catholics (including many priests). His precautions have turned out to be fully justified by the event.

First, the publication data: *The Case of Therese Neumann,* by Hilda C. Graef, Cork, Mercier Press, 1950, 155 pp., 12 sh. 6 d., and The Newman Press, Westminster, Maryland, $2.50.

This book will indeed come as a shock to anyone who has not been aware of the growing critical attitude toward Therese Neumann among European Catholic specialists on mystical phenomena in recent years. It coincides almost exactly in its negative conclusions with another scholarly study carried out independently and published in the same year, *Une stigmatisée de nos jours: Thérése Neumann de Konnersreuth,* by the Polish Jesuit Paul Siwek, (Paris: Lethielleux, 1950). But the present work brings for the first time before English readers some of the important documents responsible for this more skeptical attitude on the continent, an attitude with which we in America do not yet seem to be well acquainted. For that reason, even though one may not feel that all aspects of the case have been explained thereby, this book is a "must" for all priests interested in extraordinary religious phenomena and particularly in the case of Therese Neumann.

The author, as is shown by her previous book, *The Way of the Mystics,* is a capable student of the mystical life and its phenomena. Morever, when she approached the study of Konnersreuth she did not yet suspect the disconcerting negative turn that her investigations would take. But what most induces the reader to confidence in her analysis is her constant use of documentation drawn from the best authorities on mystical and medical phenomena and from first-hand sources on the facts of Konnersreuth.

Thus for the norms by which to judge the authenticity of the spiritual phenomena involved she appeals chiefly to St. John of the Cross, St. Therese, and Benedict XIV's classic treatise *De Beatificatione et Canonizatione Sanctorum.* For the medi-

Father Clarke is Professor of Philosophy at Woodstock College.

cal aspects she relies heavily on what, to the mind of this reviewer, is the most decisive document in the whole case, though as yet not well known in this country. This is the detailed analysis made in 1938 by Dr. de Poray-Madeyski, medical expert for the Sacred Congregation of Rites, and published in France in 1940 under the title, *Le cas de la visionnaire stigmatisée Thérése Neumann de Konnersreuth.* Surely it would be hard to find a more reliable authority. Yet he has diagnosed the whole complex of diseases, cures, visions, and stigmata of Therese as characteristic manifestations proceeding from one central source, a severe hysteria neurosis. Let us get down at once to details.

"Grave Hysteria"

The start of all Therese's phenomena was a severe nervous shock brought on by fear, overexcitement, and overexertion on the occasion of a fire in the village when she was a girl of twenty. From this developed muscular paralysis, blindness, and inability to swallow or digest any but the smallest amounts of food and drink. Such symptoms, however, are all standard characteristics of hysteria cases, and when she was finally taken to the hospital her condition was in fact diagnosed by a board of four doctors, including her family doctor, as grave hysteria.

After five years of sickness and misery, which forced her to abandon her cherished desire to become a missionary sister, her "miraculous" cures suddenly began with a vision of St. Therese of Lisieux, in honor of whose approaching canonization she had just begun a novena. At the first vision her blindness disappeared completely, then later her paralysis, though the cure here was not perfect and left her obliged to limp with the help of a stick (a fact which the author points out as a disturbing exception to the rule of authentic miraculous cures that "opera Dei sunt perfecta").

According to Dr. de Poray-Madeyski, however, such sudden recoveries are common occurrences among hysteria patients (which is one reason why Lourdes disqualifies them immediately) and are often accompanied by a tendency toward hallucinations. "One of the particular features proper to hysteria," he writes, "is the faculty, common to all manifestations of this neurosis, to disappear as suddenly as they have appeared, whatever their apparent gravity and duration . . . The sudden return of visual perception, which explains itself in a perfectly natural manner, *can on no account be considered a miraculous fact*" (p. 20). Thus the supernatural origin of this beginning of Therese's so-called mystical life must be conceded to be highly dubious, to say the least.

The most striking phenomena,

the stigmata and the visions of the Passion, began three years later. During most of the Lent of 1926 Therese was so weak that she had to stay in bed. By Passiontide she had sunk to such a state of physical and spiritual prostration that she did not know what day of the week it was and was unable even to think of the Passion (at least consciously). It was then that she had her first vision and that the stigmata began to appear gradually. But, as Dr. de Poray-Madeyski points out, "Such a state of apathy and intellectual torpor . . . is precisely one of the classical prodromic phenomena of hysterical paroxysms . . . With such a paroxysm there can be associated, with its typical hallucinations, a cataleptic state which then dominates the morbid scene. It is exactly . . . in correspondence with such a prodromic state, the psychic equivalent of a specific paroxysm, that the first of the 'historical' visions appeared in Therese Neumann" (p. 34).

The author, Miss Graef, then compares the circumstances surrounding the appearance of the stigmata in Therese with those of the other classic examples among the saints, such as St. Francis of Assisi, St. Catherine of Siena, and St. Gemma Galgani. The latter were all in a normal state of health, usually at prayer, and were fully conscious of their wounds being produced or at least opened all at once from without by some heavenly visitor. The contrast with Therese, especially with regard to her state of extreme mental and physical weakness, is not reassuring, particularly when we remember that Benedict XIV and St. John of the Cross warn us to be most suspicious of extraordinary spiritual phenomena immediately preceded by some illness of natural origin. Thus the expert for the Sacred Congregation of Rites concludes that the entire complex of the 1926 visions and stigmata represent merely a new outbreak of the same fundamental hysteria neurosis, this time with the psychic element becoming progressively dominant over the physical.

Explainable Through Natural Causes

As to the possibility of natural psychic production of the stigmata the author contents herself with quoting the judgment of the Professor of Mystical Theology at Regensburg that it is now recognized as possible to produce localized bleeding wounds by the force of the imagination alone. Here the above-mentioned book of Father Siwek adds much valuable complementary material from modern medical data pointing to the same conclusion. The correlation between the stigmata and hysteria is so high, according to him, that of the two hundred or so modern cases of stigmata which have been submitted to scientific examination all have

been found to occur in persons suffering from nervous disorder, usually hysteria. Thus most Catholic experts are now agreed that the stigmata of themselves can no longer be considered a sufficient proof of supernatural intervention but take on value only when inserted in a context of more than ordinary sanctity or other supernatural intervention established independently.

This brings us to examine Therese's visions of the Passion in themselves. There are several disturbing characteristics about them, of which we shall select only two here. The first is the strange absence of any realization, during the progress of these visions, of their true religious significance as Christ's voluntary redemptive expiation for the sins of the world and of the visionary herself. Therese regresses during them to the mentality of a child of four, and not only appears totally ignorant of the final outcome of the crucifixion but tries her best to impede it. She remains apparently oblivious of Our Lord's inner dispositions of voluntary acceptance of the Cross ("Shall I not drink the chalice . . . ?") and of His severe rebuke to Peter for having expressed a similar natural solicitude ("Get thee behind me, Satan"). In a word, she appears constantly as one of the main actors herself and manifests little more than a touching but all too natural sympathy, pity, and regret for the suffering of someone she loves. All this is in striking contrast with the visions of the Passion as found among the saints, where the awareness of personal sinfulness and of the redemptive significance of the Passion always remains paramount.

No Recollection of Her Visions

The most disturbing feature, however, is that after her visions and the succeeding state of "exalted rest" (during which she becomes clairvoyant, prophetic, etc.), Therese remembers nothing of what she has seen, heard or said during her state of trance. Now both St. John of the Cross and Benedict XIV lay down with unequivocal vigor the principle that visionaries who cannot afterwards recall the content of their visions are always "either deceived or deceiving." Their reason is that it is not befitting the dignity of a human instrument that God should use it as a mere unconscious mouthpiece or automaton.

The medical and mystical experts are particularly suspicious of the so-called state of "exalted rest," during which Therese speaks in a different voice, in a different dialect, and as though in a different personality. It resembles all too closely the telepathic trances of mediums and the split personality of hysteria cases and has always been rejected as alien to genuine Catholic mysticism by the doctors of the Church since the days of the heretical Montanist prophetess in the second century. That

Therese has now become highly telepathic, especially with the parish priest, Father Naber, is undeniable, but this of itself is by no means a sure sign of the supernatural, especially since the public revealing of secret sins has been severely condemned by St. John of the Cross as inspired in almost all cases by the devil.

Therese's alleged power of speaking in Aramaic loses much of its impressiveness when one learns of the circumstances surrounding it. Since her pronunciation of the supposed words by herself was so obscure, Dr. Wutz, the Aramaist, resorted to the practice of repeating to her the Gospel saying in question in Latin, Greek, and Aramaic, asking her to indicate which one corresponded to the words heard in her vision. The opportunities open for suggestion here are so obvious as to render this method scientifically worthless. Besides, others have claimed to identify many of the words as bearing a close phonetic similarity with colloquial expressions in her own dialect.

The Alleged Fast

As for the fast of Therese, the author adduces the fact of several other complete fasts recorded outside the Catholic Church (such as that of the famous Molly Fancher, the Protestant clairvoyant of Brooklyn in 1866, whose stomach collapsed completely) to show that such a phenomenon is not of itself *ipso facto* supernatural. She also mentions the fact, very embarrassing to explain away, that during the only period when Therese was ever under constant observation (for two weeks) the urine analysis was that of a person in a state of genuine starvation, but that another taken two days afterwards was already changing and another nine days later was that of a person in normal condition. Fr. Siwek makes much of this point in his book, and suggests the hypothesis that during the two days of mental prostration following her Friday visions Therese may possibly consume small amounts of liquid (which is all that certain hysteria cases have been known to require) in a state of *quasi* somnambulism of which she later has no recollection.

Numerous other surprising (and disturbing) facts are brought out in the author's critique of the other phenomena of Therese, but we have not the space to recount them all here. One such, for example, is the result of the attempt to trace down the beneficiary of one of the most impressive of the vicarious sufferings of Therese. She is supposed to have cured a young seminarian of a throat ailment by taking it upon herself until the day of his first Mass. The first candidate, indicated by Father Naber, the parish priest, denied flatly that any miraculous cure had been operated on him. Then Therese herself was asked during one of her trances and she named another young

man. When questioned, however, he at first refused to make any public statement (for fear of embarrassing the Konnersreuth circle, since he came from there himself) but privately denied the fact also. On the day of his first Mass her own throat ailment disappeared at what she claimed to be the moment of the Consecration in his Mass. But he had already finished Mass two hours earlier in Regensburg.

A Colorful Analysis

What has preceded should indicate clearly enough the general negative results of the author's analysis. She is moderate and cautious, however, in her overall conclusions. She by no means claims that one can with certainty exclude any supernatural intervention, but only that in view of the reasons for prudent doubt that she has presented neither is there sufficient ground for affirming the necessity of a supernatural origin for the admittedly mysterious and as yet not fully explained phenomena in the life of Therese Neumann. In the face of this negative evidence, she holds, the only prudent attitude is one of extreme reserve.

This, in fact, is precisely the attitude taken by the Bavarian bishops since 1937. At that time they, together with the Sacred Congregation of Rites, formally requested that Therese submit to a new examination in a Catholic hospital, since they were not entirely satisfied with the previous observation made ten years earlier in her own home. Therese declared herself willing but said that Our Lord had directed her to leave the decision to her father. When he violently rejected the proposal the bishops withdrew all further approval or encouragement of the movement. The popular cult, too, was slowly dying out, until the G.I.'s in the American occupying forces revived it again after the war.

As regards the local pastor, Father Naber, though all are agreed that he is a good, devoted priest, much loved by his parishioners, it also appears from his way of handling the case that not only is he far from being an expert in mystical theology but that from the start, in the opinion of many, he has been far too uncritical and overdeferential towards Therese. The fact that he has been her only confessor for the past twenty-five years does not, therefore, furnish an entirely satisfactory guarantee against illusions, though it does appear to eliminate with reasonable certainty the possibility of diabolical intervention or any conscious deceit.

Archbishop Schrembs' Advice

We might mention here the interesting note added by Fr. Siwek that Archbishop Schrembs of Cleveland, long one of her ardent supporters, finally turned against her, declaring that certain of the supposed secrets about his diocese which

she had revealed to him had turned out to be false. He advised the bishop of Therese's own diocese to enclose her at once in a convent and change the parish priest to another town.

In conclusion, the calm, impartial manner in which the author examines the whole case and the solidity of the authorities on which she relies make it difficult, in the mind of this reviewer, to disagree with her main conclusions, however unexpected and unwelcome they may be too many of us. Even if one does not agree, however, that the author has settled the case, there is in this book so much valuable information on the norms for distinguishing genuine mystical from abnormal psychic phenomena — information sorely needed by all of us these days, we may add, in view of the numerous reports of visionaries, stigmatics, etc., now being spread abroad—that we consider it to be not only extremely interesting but highly profitable reading for every priest.

'Smart Boy'

The cathechism teacher had just told the grammar school class about Our Lord's multiplication of the loaves, according to St. Matthew:

"Now the number of those who had eaten was five thousand men, without counting women and children" (Matt. 14:21).

To illustrate the import of the miracle the teacher then asked the question:

"How many women could there have been?"

The silence among the boys and girls was unanimous.

Then, suddenly, little Hans raised his finger.

"Teacher," he said confidently, "I know."

"Well?"

"There were 8,000 women."

The teacher did not conceal his surprise.

"How do you figure that?" he asked.

"Oh," said little Hans, "you know how it goes. When there is something on, there are always more women than men. Just look at the novenas."—NCWC News Service.

If middle age is anything at all, it is the time for reckoning. Then one looks two ways at once—backward and forward. One sees clearly the mistakes that have been made, but feels there is still time to correct them, and start afresh.—Padre.

The Dialogue Mass

H. A. Reinhold

Does the Holy See favor it?

THE first time I was exposed to the experience of a dialogue mass, was in 1922 at Maria Laach Abbey in Germany. That it was celebrated by a priest standing behind the altar and not one turning his back to the congregation was less novel to me, as I was on my way back from Rome, where I had become accustomed to this sight. But the dialogue mass and its offertory procession were something I had never even heard of. The afternoon before, a young monk took me down to the ancient crypt under the sanctuary of the minster and explained what I was going to witness the following morning. I can now hardly believe it, but my first reaction was adverse. I already had an uncommon interest for the liturgy and had read what was then available, especially Guardini. My own teacher in Innsbruck, Michael Gatterer, S.J., was considered progressive in the liturgical movement. I told my guide what I felt and I remember dimly that I used the word "un-serious," meaning something just this side of frivolous or playing with the sacred. The young cleric was a bit disconcerted by my reaction, but caught himself and wisely counseled: wait and see.

I waited and saw and have watched others go through the same. The most illustrious among them was the late Archbishop of Cologne, Cardinal Schulte, who came a sceptic and left with apparent deep emotion. Through all its ups and downs, retracing its steps from occasional straying into dead-end streets, often waiting for red lights to change to green and in many instances breaking down from poor construction, faulty care, and wild driving, the dialogue mass has not only survived, but come to stay.

According to the wise rule, or rather two principles: *nova sint suspecta* and *nihil innovandum* the authorities looked on the dialogue mass with a sort of alert attention. Rome herself, for a while, seemed to be so suspicious of it that law-abiding priests and laymen had little desire to be seen with it. More apprehensive than Rome, many ordinaries either forbade it or did not permit it or quietly let it be known that they wanted none of it in their dioceses.

What Was It, Anyway?

Worst of all, nobody seemed to know what it really was. Was the offertory procession an intrinsic part of it? How much dialogue was required? Did you need someone to read the translation of the proper, or had this

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Father Reinhold, now laboring in the Seattle Diocese, has a genius for clear thinking in liturgical matters.

reading aloud nothing to do with it? What about those hymns which were closely connected and interwoven with it in Austria and later in Germany and France? Or if you did the minimum by only giving (in a speaking tone) those responses which the congregation should sing at high mass, was this really so much as to make assistance at mass an entirely new experience?

It would be hopeless to argue the case of the dialogue mass with prejudiced persons whose only acquaintance with it is based on hearing criticisms of others or on casual or hostile listening to one poorly performed. A badly executed dialogue mass, forced on an unwilling congregation, is of course worse than no dialogue mass at all. I'd rather hear Phil Harris sing "The Thing" well than untrained high-school kids performing "Carmen" or Handel's "Messiah," if I may make an inappropriate comparison.

The present practical confusion as to methods may be a blessing in disguise, however, as a premature fixing of its form would have deprived us of the opportunity of testing and checking the best form. May I therefore ask my fellow pastors and the fellow priests in charge of convents, schools, and chapels for a moment to leave their misgivings behind and to bear with the other side. I say this because I know that the vast majority of us are either not familiar with it or opposed for reasons of principle or because of objections to things observed.

Strict Uniformity Is Not Necessary

Mediator Dei makes it clear beyond a quibbling doubt that, as things are, many ways of attending mass are possible: even a translated missal is sometimes too difficult to be handled with spiritual fruit by some people. There are "little ones" to consider. Strict uniformity of all is not even desirable and a more "technically remote" participation in mass by meditation or prayer, as long as they conform in a general way to the intentions of Christ's mysteries on the altar, is definitely protected by this document.

I would like to point out that the encyclical makes it quite clear that the more remote participation, though legitimate and for many preferable because they are unable to do otherwise, is *not objectively* described as a *better* method or as the ideal. Reading and re-reading the passage I come away with the definite impression that our Holy Father, while putting his supreme authority behind a full and close participation of all in the sacred mysteries, asks us to make allowance for human nature as it is, and since attendance at mass on Sundays is an obligation to be fulfilled by all, the lukewarm as well as the zealous, the illiterate as well as the religiously well trained, there must be room for all to attend in some, even remote, fashion

and the feeblest attempts to do so as well as possible should be encouraged. It is better to have a Catholic attend with a general frame of mind of conformity with the Church than to let him know that he may as well stay away unless he rises from his 5% effort to a 95% effort of true participation.

False Perfectionism

In other words: the kind of perfectionism which disregards a thousand years of development and presumes to do in a year what Pope Pius X's communion decrees have not done in fifty years is pilloried as unwise and imprudent and is condemned. This, however, does not mean that the Pontiff advises us to give up all efforts at improving the situation. Since I am trying to win my fellow pastors for the cause, I am not going to quote what the Vicar of Christ says of such an attitude. It would be hard to understand why he should say this (104):

"They should not think it enough to participate in the eucharistic sacrifice with that general intention which befits members of Christ and children of the Church, but let them further, in keeping with the spirit of the sacred liturgy, be most closely united with the High Priest and His earthly minister, and at that time especially when those solemn words are pronounced: 'By Him, and with Him, and in Him is to Thee, God the Father Almighty, in the unity of the Holy Ghost, all honor and glory for ever and ever;' to these words in fact the people answer: amen."

There are few passages in this quotation which, if I did not feel that I might appear presumptuous, I would have liked to italicize. The Pontiff says: "the people answer" and he does not specify through representatives, altar boys, in the sanctuary. He also makes reference to Christ's "earthly minister" when he speaks of the "closest union" during the celebration of the mass and then goes on to say (105):

"Therefore they are to be praised who with the idea of getting the Christian people to take part more easily and more fruitfully in the mass strive to make them familiar with the Roman Missal so that the faithful, united with the priest, may pray together in the very words and sentiments of the Church." This, of course, refers to the silent use of the missal. But the Pontiff continues: "They are also to be commended who strive to make the liturgy even in an external way a sacred act in which all who are present may share." Then the Pope gives three commendable ways in which this can be achieved "in accordance with the rules of the liturgy." He definitely mentions "the whole congregation" and demands "an orderly and fitting manner."

Let us take the third way first: in High Mass the Holy Father assumes that the whole

congregation sings the answers to the priest's prayers—"answer to prayer" must here mean more than just "amen," since what is true for the preface and "Our Father" could not well be untrue for the other acclamations of the "minister of Jesus Christ" especially as the chief minister of Jesus Christ in the same sentences continues: "and also sing the liturgical chant"—which is a matter for another article, but it seems to be commonly understood as including simple and easily singable chants of Kyrie, Sanctus, Agnus Dei (e.g. XVIII), Gloria (XV or Ambrosian), Credo (I or III). This seems, above all, historically justified in the light of H. J. A. Jungmann's standard work on the mass, *Missarum Solemnia.*

The second way is the "German" custom which is a hybrid liturgy, practiced for centuries but authoritatively approved only a decade, or less, ago: the "Bet-sing-messe" and the "German High Mass." The first of these masses at which "hymns suitable to the different parts of the mass" are sung, is very different from what we in America call "singing of hymns during mass" in so far as the hymns the Pope refers to are free translations of *definite parts of the mass,* as the Confiteor, the Gloria, the Creed, the Sanctus, the Agnus Dei and the Domine, non sum dignus, and not just "any old hymn" the eighth grade just learned to sing. Otherwise there would have been no purpose in mentioning this practice here, of all places.

The hymns go together with a dialogue mass and a few vernacular translations of prayers from the ordinary of the Offertory and Communion and the reading of translations—by a second priest or a reader—of the Epistle, the Gospel and other suitable parts. This was approved for the German-speaking parts of Europe, i.e. Germany with 1936 borders, Austria and Switzerland.

The second way is the even older custom of High Mass—and this means the missa *cantata* as well as *solemnis*—of substituting for a choir by congregational singing of the ordinary with changing "seasonal" or "sanctoral" hymns added for, e.g., the Introit or recessional. It seems clear to me that in this context our Holy Father cannot but refer to their old and recent customs, since our hymn singing at low mass rarely could be described as "suitable to the different parts of the Mass."

(To Be Continued)

"If religious books are not widely circulated among the masses in this country, and the people do not become religious, I do not know what is to become of us as a nation."—**Daniel Webster.**

A Preaching Crusade

Bruno M. Hagspiel, S.V.D.

Toward the more effective preaching of God's Word

A MOVEMENT in America is growing into a great tree, spreading its branches beyond the borders of the U. S. A.—into Canada and England.

This movement, deeply regretting the wide-spread neglect of preaching from the pulpit, is vitally interested in a revival of the Sunday morning sermon. It is called: The Crusade For a More Fruitful Preaching and Hearing of the Word of God, located at 223 East 105th Street, New York City, N. Y.

The Rev. John A. O'Brien in his book "The Priesthood In A Changing World," shocked at the realization of the failure to preach on Sunday morning in so many parts of the country, quotes a voice from the laity, a doctor devoted to the Church and to her ministers:

"I have attended Mass," he writes, "in many churches throughout the country, and I must confess with sorrow that the great majority of sermons I have heard, evidenced little preparation and little serious thinking. Most of them were trite and commonplace in content, and listless in delivery. It has been a source of ceaseless mystery and wonder to see that so many priests seem to overlook the importance of effective preaching and send their congregations away with little uplift or inspiration. I do not wish to appear unduly critical, but in my judgment the wide-spread neglect of the power of the Pulpit is one of the most glaring weaknesses in the organization of the Catholic Church in our country."

The notoriously low standard of preaching is expressed by many of a group of forty prelates, pastors and devoted laymen, participating in the study of the causes of Catholic leakage. Fathers C. G. Callan, O.P., and J. A. McHugh, O.P. say: "The reason why many Catholics are falling away today is lack of instruction. The priests are not preaching, and the people do not see any reason for their faith. We know cathedrals and other churches in large cities where there is never a sermon on a Sunday."

Msgr. W. T. Sloan draws a realistic picture, familiar to almost everyone, of the conditions which lead to the ultimate loss of many from the fold. "This then," he writes, "is the main source of defection: people swarming for instruction or sermon. The dime at the door is made a matter of more importance than the religious instruction that might be given . . . In

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Fr. Hagspiel is rector of Mont St.-Jean-Baptiste Seminary, at Granby in Quebec.

some city churches, as many as three collections are taken up at Mass but no time is devoted to religious instruction. This has a bad effect."

Dr. Michael A. Chapman says: "We judge success by a money standard, and are getting richer . . . but losing our people, because we do no longer preach the Faith."

Origin of the Crusade

Like all worthwhile things, this Crusade was born through suffering. It was a sorrow to the hearts of many of our lay people when they received "stones instead of bread" at the Sunday Masses. When therefore an eminent clergyman in October, 1936, recommended that a "moratorium should be declared upon preaching," a Catholic mother of five children—a convert from Protestantism—Mrs. Helene E. Froelicher, replied in the *Catholic News:*

"No, not stop preaching, but a more fervent preaching of the Word of God. Stop preaching in a time that the devil goes around preaching in the press, schools, theatres, clubs and public places? Stop preaching when people are heavily burdened and want to be consoled; when they are bewildered and do not know which way to turn? No, a hundred times no I say in the name of all God-loving people. Keep spirituality on the pulpit. Could there not be started in answer to the 'Stop Preaching,' a fervent 'Reformatio Sacrae Eloquentiae'?"

Much to the surprise and delight of Mrs. Froelicher, this little article was well received and proved to be the cornerstone of a Crusade.

Remembering that the main source of her conversion was religious instruction, she realized in her own personal life the truth of the words of St. Paul that "Faith cometh by hearing." She was not favored by heavenly voices like Joan of Arc, nor had she any apparitions like St. Paul, but she went the ordinary way, sitting at the feet of a representative of the Divine Teacher, a member of the Ecclesia Docens.

Being moved by a compassion for the multitude, she expressed her views to a study group to which she belonged. She asked those present: "Is not a reform within better than a revolution from without? Would we not be guilty to keep quiet? And have not many movements in the Church been started by lay people?—for instance the Feast of Christ the King, the Society of the Propagation of the Faith, the Friendship Houses in America?"

When one of Mrs. Froelicher's children came home on Pentecost Sunday telling her that he heard nothing about the Holy Ghost but only buying tickets for a circus for the benefit of the church, new impetus was added to the movement.

From the beginning the Crusaders emphasized their gratitude for the Priesthood, cooperating with it and assuring that the lay people hunger for the Word of God. The Crusade is not critical but helpful and constructive, for preacher and hearer are inseparable if success is to be achieved; one depends upon the other. The Crusaders are anxious to work under the supervision of the priests and bishops. Therefore, they were happy to have as their spiritual director, first, Father Michael, O.S.B., and then the saintly founder of a Preaching Society (Franciscan Friars of the Atonement at Graymoor), the Very Rev. Paul James Francis, S.A., until his death in 1940.

The Crusaders also formed an Episcopal Board of 22 archbishops and bishops. Nearly 300 priests have joined to cooperate with the laity.

Objectives:

1. Revival of a well-prepared Sunday sermon at all Masses, all the year round.

2. To glorify Christ the divine preacher and teacher of nations in a joyful feast.

The movement is above all a campaign of prayer and propaganda.

"Voices From The Pew," a four-page folder, written for the seminarians, is being sent free of charge three times a year to several hundred seminarians in the country. It has received an enthusiastic welcome among the clerical students. In order to encourage the seminarians in their great endeavors to be Christ-like preachers, a contest has been started in the *Voices*. The seminarians are asked to send in their answers to the question: "Why is the Sunday morning sermon of such vital importance —well prepared, at every Mass, all the year round?" Already about 350 have replied.

The president of the Crusade saw the Holy Father during the Holy Year and presented him personally with excerpts from several hundred of the best contest answers.

Results Obtained

Under the protection of the Little Flower the Crusaders have grown since their humble beginning in 1937, and are especially happy to be well known in many seminaries in America and Canada and to hear that new stress is being given to the great art of Sacred Eloquence.

The Crusaders concentrate their efforts more and more on the seminarians, our future priests. The "Voices From The Pew" always bring an enthusiastic response from the young clerical students. Words like the following, written by a seminarian, show the awakening: "You will never be able to compute statistics of the *internal* effects of your literature. Men are sometimes supremely undemonstrative, but not seldom they are deeply moved inside by the

thoughts they read in your literature . . . We have started a voluntary preaching-practice group . . . Yesterday the fourth man in requesting to join said, 'Something I read in the latest *Voices* started me thinking.'"

The greatest joy came to the Crusaders when Pope Pius XII gave the Apostolic Blessing to the president during special audiences in 1945 and 1947.

Besides Cardinals, bishops and priests, many lay people responded enthusiastically.

In opposition to the enemies of God who attack the Vatican, the Crusaders try to work in close contact with the center of Christianity. The Very Rev. Joseph Grendel, S.V.D., former superior general of the Society of the Divine Word assists the president whenever she goes to Rome to receive new inspiration from the Church authorities in the Holy City. It was through Father Grendel that I heard for the first time about the Crusade because he had advised the president to ask me to be their Spiritual Director. As a member of the Society of God's Holy Word I was deeply interested in the movement, realizing its great need, and therefore gladly consented.

Frightened by the Voice of Destruction so strong in the world today, the Crusaders have dedicated themselves to the Voice of Salvation, so that the devilish words, which are filling the world like a flood of sin, will be overcome and put to shame by the voice of Him Who said: "Heaven and earth shall pass away but My Words shall not pass away."

The Victor?

Can there be any doubt which will be victorious—the indifferent or the zealous?

That is why, as never before in history, our time calls for the complete and sacrificing consecration of Christians. Complacence is no longer tolerable. Smugness is now a deadly disease. Indifferentism is suicide of the soul. No Christian can any longer take religion quietly, as a matter of course. We are crusaders today—or we are corpses.

Never as now has the battle between good and evil been so frankly drawn. This is not a new war; it is the oldest of wars. It began in Eden and will not end until Armageddon.

In many American homes helpless parents meet its victims face to face in irreconcilable family clashes. Bring up your child in the way he should go, but once he is beyond your doorstep, out in the world by himself, every virtuous principle you have taught him becomes a target for the enemies of Christianity.—**Fulton Oursler.**

Tales of Norway

Raymond Gribbin

From a rectory in Oslo

A WRETCHED summer, absolutely wretched . . . The country has not known another like it in all the hundred-odd years of the weather bureau's existence. There was rain and there were heavy clouds. Once in a while there was sun, but soon again there was always rain. Up in the interior there were floods. Streams ran wild as Communist mobs and shook loose boulders half as big as some of the log houses. People lost their homes, a few of them.

But in the rectory in Oslo this summer it was always dry, if not always warm, and the rain scourging the windows filled in a subtly fitting music as I listened to the tale of the books. They began their story several thousands of years ago, when Norway was no more Norway than the States were the States, and rugged men and women stole a rugged living from the full forests, the unwilling soil, and the fertile sea. Those were the days in Norway that written history does not touch. But the ancient graves tell of trade, of worship, and of iron. They tell of men more skilled at toolcraft than their fellows of central Europe. And they tell of hardship.

Throughout all the history of Norway that word "hardship" sings like a minor plainchant. Even the coming of the Faith (from England mostly, and not by the more obvious route from Germany) could not erase it. Centuries slipped by before the Gospel of love helped weld the district tribes, and clans, and communities into a people that could feel and understand its own national personality. And even then there were wars, and murders, and intrigue. Bishops were not always faithful to the Church or to their king; priests took sides; kings betrayed their pledges—and Norway suffered. Often, too, the frosts wiped out the promise of grain, the fish did not appear, or disease walked with giant steps across the dark green mountains and the fjords.

But there came a day, after Harald Haarfagre, Haakon the noble apostate, Olav Tryggveson, Saint Olav, and the visit of Nicholas Breakspeare, when Norway was a single, sometimes unified nation with the Church counting five dioceses within the land and the Archbishop of Trondheim serving as metropolitan for seven others as far flung as Greenland, Iceland, and the Isle of Man.

Still, of course, there was hardship, so severe that the people sometimes lost faith in

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Father Gribbin, a student in Rome, spent last summer as a supply-priest in Norway.

Christ and, in secret, worshipped the ancient gods. Then, finally, came the severest hardship of them all, like a witch they said, and the Black Death swept the country. Where she used a broom she swept whole villages with death; where she used a rake some few survived. But here the priests, who were often selfish and not often celibate, showed their fundamental dedication and all but destroyed themselves in the service of the afflicted. All but one of the bishops died, and of the many priests who once kept the Faith burning strongly only a fragment remained, forty of three hundred in the Archdiocese, and one for every three or four churches in the rest of the country. New bishops were naturally sent in, and as a desperation-measure young men, some of them mere boys in their teens, were ordained to fill the gaps. That was in the middle of the 14th century.

In the years that followed the new clergy's want of theological training and of priestly discipline did incredible damage. Before two hundred years had passed Lutheranism took over the shell that was once a strong, healthy Church, and Catholicism became only a setting memory, casting fewer shadows than the low-hanging midnight sun.

Like A Curse On Norway

Yet it did cast shadows. Men came to realize that the Church was not the grasping demon she had appeared to be when she insisted on revamping the rules of kingly succession, or when her bishops kept up personally the fading merchant marine. It is safe to say that many repented the rape of the churches and the total destruction of the monasteries, if for no other reason than that these outrages seemed to have brought a curse upon the country.

For Norway soon lost much of her territory, her internal strength, and her freedom. Most of the lost territory she was never to regain: the rest came back only after three hundred years. And when she did at last become strong and free the Catholic Church already had a secure beachhead on her soil.

True, from time to time during the years between, priests had worked under cover and alone in Norway, but, like those men who have slipped under the Iron Curtain into Russia to work for Christ in our own day, they disappeared. It is not likely, then, that the last Mass in Norway was said in 1537, when the Church was outlawed. But it may well have been said in 1640, when one "Johan Rhugius," a Norwegian-born priest, wrote his last letter from Norway to his base at the College of Propaganda in Rome. If so then the next was said only in 1843, when the Church came in again behind the apron of France to dedicate the new French legation in Oslo —and to stay.

So the books ended their story,

leaving the priests of the rectory to "catch me up" on the hundred-year story of the second Mission to Norway. And theirs was not a gay, satisfied tale, because it could not report the wholesale conversion of the land, a thing for which all of them dream, and plan, and pray.

They could talk about the building of St. Olav's Church, Oslo, in 1856 with some enthusiasm, but not about Pope Pius IX's unfortunate North Pole Mission that had hoped to work south into Norway from a base in the midnight sun region just below the ice cap of the world. When that failed Norway became a Prefecture Apostolic. None of the priests, of course, remember these things, so their best and most vivid stories are those they tell about the Church in Norway during the five years of German occupation.

The Church In Occupied Norway

That occupation, you may remember, began on the night of April 8-9, 1940, when the German armies attacked and took Norway's six most important ports. The invasion came as a grim surprise but the out-numbered, out-armed, and under-trained Norwegians threw together what resistance they could. In the south, where Sigrid Undset's son fell defending a mountain pass, that was not much. In the north it was more, for a while, than the Germans could handle. All in all, while it was eventually crushed, that resistance must stand as a monument to Norway, for she fought longer than any other country invaded up to that time, and her iron-willed underground never gave up.

For the Church the coming of the Germans meant a new kind of hardship: constant restrictions, Gestapo surveillance and interference, threats, and in the case of some priests, deportation. But whenever there were serious abuses the Bishop in Oslo, the Most Reverend Jacob Mangers S.M., let his quiet but determined voice be heard.

It is easy to picture him on one tense day, looking much as he looks now, short, slender, gray-haired, yet making of himself an obstacle so formidable that the Gestapo agent was enraged. "You will rescind that statement of non-co-operation," he shouted. And with his Luxembourg-accented German the Bishop said that he would not.

"You will."

"No."

"We will close your schools and churches."

"No."

"We will deport your priests."

"No."

"We will imprison you."

"No, . . . you will do none of these things. I will see to it." And he did. Somehow he got to the Vatican by letter, and somehow, somewhere, so much pressure was brought to bear that the Gestapo learned to be cautious of the little, soft-spoken man in the black, red-trimmed

cassock, who toyed with the golden cross on its golden chain as he spoke words of direct defiance.

An "Underground" Radio

At not too great a distance, although the mountains make leagues of kilometers, a parish priest defied the Germans in another way. He was at home when the Germans came so he heard the orders about turning in all radios, with death by shooting as the penalty for disobedience. But he kept his radio. And he did the more dangerous thing of inviting half a dozen townspeople, both Catholics and non-Catholics, to come in secret and listen to the Allied broadcasts in the evening. Each promised to spread the news but keep the source unknown. And daily, for nearly five years, it worked that way.

Eventually, though, one of the initiated who had probably had a bit too much to drink spoke openly about the priest at a party. The word spread like spilled gasoline. Everyone heard it, storekeepers, housewives, and, fortunately, the dentist. To him —and to the toothache that brought him to the dentist's office—the priest owed the warning that saved his life.

That particular priest was a German and the reaction against Germans on the part of Norwegians after the war caused him as much personal distress as the occupation. Official Norway was for exiling him, or worse. But the people themselves refused to write off as nothing the years of self-forgetting service rendered to all comers no matter what their religion. They remembered the priestly labor of 24—or 36—or 48-hour days in the Germans' PW concentration camps. They took it upon themselves to over-rule hate-blinded officialdom.

It should have been true that because of her courage the Church in Norway came out of the war in better condition than she entered it. And it is true to some extent. Norway does not fight Catholicism any longer, although small groups of Norwegians do. Prominent converts need not leave the country now as they had to do in the first days of the Faith's rebirth; Catholic books, if they are good literature, find eager non-Catholic translators, publishers, and readers, no matter how positive their stand for the Church; non-Catholics, even State Church Lutherans, come into the churches, some to go away unmoved, others to inquire further and eventually accept the Faith. Of course, the priest is still a curiosity on the street, but it is ignorance rather than bad will that keeps the hand in the coat pocket when it might, in another land, be lifting the hat. These are the facts, the brighter ones.

Very Scant Catholic Population

The official statistics of the Church in Norway tell a more sober tale. They point out that

in this land of 3,000,000 inhabitants scarcely more than 3,000 are Catholics. Of these about 1,200 live in or around Oslo, which has two parish churches and a Dominican chapel. Since the country is divided into two Prefectures Apostolic and one Vicariate Apostolic those figures can be broken down further to read: 4 parishes, 8 priests, and less than 300 Catholics in northern Norway; 3 parishes, 5 priests, and about 200 Catholics in central Norway; 15 parishes, 36 priests, and the remaining unaccounted for Catholics in the southern Vicariate of Oslo. A large number of the Catholics are converts and many who figure in the statistics are transients. Converts seldom reach or exceed fifty a year.

Even on paper, and even to a layman, that does not look good. But someone who knows the priesthood from the inside can see added dangers in isolated, one-man stations, where the long dreadfully dark winters try with all their might to stifle initiative and make impossible the slim ministry permitted by the opening of communications in the spring and summer. And a priest anywhere can join the Norwegian clergy in their wish for more native vocations, for a contemplative foundation, for the advent of a congregation equipped to set up and maintain Catholic information centers, convert courses, and the rest.

There must be full-length retreats for the priests, and occasional relief. There must be retreats for the laity because there is no Catholic environment. There must be more churches, and chapels in the mountains for the sun-starved, nature-loving vacationers in the summer. All this there must be, and more. No one, least of all the Bishop and priests of Norway, doubts that it will come, but perhaps it will be only after we priests in America have learned to put the land of the Vikings into our prayers.

Friend in Need

As the speaker of the evening sat down, he coughed. His upper plate fell to the floor and broke. A guest at his side realized the man's plight, dug into his pocket and came up with a set. The speaker-to-be tried them, but they were too big. The helpful guest supplied another set. They were too small. The third set fit.

The speaker got along perfectly with the borrowed teeth, and as he sat down, returned them with thanks.

"By the way," he said, "are you a dentist?"

The helpful guest shook his head. "No, an undertaker."

—Philadelphia Bulletin.

Light On Conversions

Analyzing the testimony of thirty converts

John A. O'Brien, Ph.D.

THE circumstances leading a person to examine the Church are as varied as the individuals. But, once that investigation is under way, does each of the converts follow a distinctive line of reasoning or does he follow a somewhat general pattern? A careful analysis of the narratives of the thirty converts in *The Road to Damascus* and in the new symposium, *Where I Found Christ,* (Doubleday, 1950) shows that there are two great truths which grip most of them and lead them joyously into the fold of Christ.

They constitute the major and the minor premise in the following syllogism: Jesus Christ, the Son of God, is divine and speaks with divine authority. But Christ founded the Catholic Church and commissioned her to teach His revealed truths to all mankind in His name and with His infallible authority. Therefore the Catholic Church is the true Church of Jesus Christ. At whatever point the inquirer's line of reasoning may start, it comes almost inevitably into this final groove which can lead to but one destination.

This is precisely what we would expect an infinitely wise and loving Savior, who wished all men to be saved and to come to the knowledge of the truth, to do: stamp His imprint so unmistakably upon His Church that all mankind could see His image upon it. Hence it requires but ordinary intelligence and good will to find Christ's Church. The line of reasoning, stripped of non-essentials, is so simple and clear that it brings conviction equally well to the simple peasant as to the highly trained philosopher.

Dr. O'Brien is on the faculty at Notre Dame University.

The Role Of Grace

We have spoken of the important role played by grace in leading an inquirer to the act of faith. While there are many phases of this subject, which transcend our intelligence since they involve the operations of the infinite intelligence of God, there are some aspects which are reasonably clear. One is that God sometimes gives this grace with startling suddenness and force.

Saul of Tarsus traveling on the road to Damascus to persecute Christians is stricken from his horse and blinded by a brilliant light, while he hears a voice saying, "Saul, Saul, why persecutest thou me?"

Amazed, Saul asks: "Who art thou, Lord?"

The voice replies, "I am Jesus whom thou persecutest."

Here is a divine intervention wherein God's grace shoots down like lightning from the sky—

vivid enough for all the world to see.

A somewhat similar case of conversion would seem to be that of the Emperor Constantine the Great. Advancing against the tyrant Maxentius at the Milvian Bridge in 312, Constantine beheld in the heavens a cross bearing the inscription, "In this sign thou shalt conquer." Whereupon with his little army of 20,000, he gained a complete victory over Maxentius and his army of 100,000. In gratitude to the God of the Christians, Constantine immediately issued the Edict of Toleration permitting the Christian Church to emerge from the catacombs and embark upon her world-wide mission.

The first conversion gained for the Church one of her greatest Apostles. The latter gained for her one of her greatest defenders and at a time when she stood in desperate need of such a one.

The conversion of Augustine would seem to be another case of the sudden intervention of divine grace. Tangled in sensual habits, Augustine has been putting off his conversion for many years. While in the garden weeping over his sins, he cries out in anguish: "How long? How long? Is it to be tomorrow and tomorrow? Why not now? Why not this very hour put an end to my shame?"

Suddenly he hears the voice of a child, saying over and over again: "Take and read; take and read."

Opening the book of Epistles, Augustine reads the first verse which meets his eye: "Not in rioting and drunkenness, not in concupiscence and impurity, not in contention and anger: but put you on the Lord Jesus Christ and provide not for the flesh in impure lusts."

As a result of his surrender to divine grace, the Church gained one of her greatest philosophers—and at a time when a master mind was sorely needed to Christianize the pagan culture and thought of Greece and Rome.

Grace May Act Slowly

In the conversion of John Henry Newman, grace acted in less precipitate manner but with scarcely less force and vigor. Honored and loved by the British public, almost idolized by the students of Oxford, Newman had virtually no friends among the Catholics who as a result of centuries of royal oppression had dwindled to a pitiful handful. In a letter to his sister on March 15, 1845, he gives an inkling of the power of that grace which could bring him to take the steps he contemplated.

"I have a good name with many," he writes. "I am deliberately sacrificing it. I have a bad name with more: I am fulfilling all their worst wishes, and giving them their most coveted triumph. I am distressing all I love, unsettling all I have instructed or aided. I am going to those whom I do not know, and of whom I expect very little.

I am making myself an outcast, and at my age—oh! What can it be but stern necessity which causes this."

As a result of his yielding to the insistent grace of God, the Church gained her ablest apologist in the English speaking world—and at a time when the Church in England sorely needed such a spokesman. Newman started the Oxford movement which brought more than 900 clergymen in England into the Mother Church; it has brought and is still bringing many thousands of people in Great Britain and in other lands as well into the fold of Christ.

Similar to Newman's experience is that of Dr. Erik Peterson, distinguished theologian of the University of Bonn, Germany. Writing shortly after his conversion to his friend, Karl Barth, he reveals the force of the grace prompting him to run the gauntlet of his old associates rather than sin against the light. "I am now forty years old," he writes. "I have renounced my family, my profession and social standing. My action was prompted by my conscience, that I might not be a castaway of God. Whosoever judges me, let him know, that I shall appeal against his judgment to the judgment seat of God."

As a consequence of his yielding to the pressure of divine grace, the Church gained an able apologist in Germany—and at a time when she sorely needed one because of the rising tide of Nazi totalitarianism.

In France the conversion of the brilliant writer, J. K. Huysmans, would seem to evidence the forceful and sudden intervention of divine grace. For years he had been wallowing in the mire of sensuality. Then slowly he began to lift himself and to experience a disgust with his past. "But at the same time," he says, "I kicked against the articles of the Faith. The objections I raised in my own mind seemed irresistible; and lo! one fine morning when I woke they were solved—I never knew how. I prayed for the first time, and the catastrophe was over."

Not only is Huysmans converted but with one fell stroke he cuts the moorings of a sordid past and goes off to enter a Trappist monastery to spend the rest of his life in silence, prayer, penance and contemplation—making God the object of his every thought and deed. What mysterious force could have transformed this uninhibited debauchee into a soul intent only upon prayer, atonement and the love and service of God?

No wonder it is that we find this erstwhile champion of sensuality asking: "Why, by what impulse, have I been incited to take a road at that time shrouded in darkness from my view?" Answering his own question, he says: "Providence was merciful to me and the Virgin kind. I confined myself simply to not resisting them when they gave token of their purposes; I merely obeyed; I was led by what they

call 'extraordinary ways.' If any man can have the certainty of the worthless thing he would be without God's help, it is I."

Will Remains Free

Does the working of divine grace impair the freedom of the will and lead one to belief in a fatalism that is the negation of scientific psychology? Aware that such a question is implicit in the story of his experience, Huysmans frankly raises it and answers it thus: "Not so, for faith in our Lord is not fatalism. Free will remains free. I could, if I chose, continue to yield to the temptations of the senses and stay on in Paris, instead of going to suffer tribulations at a Trappist monastery. God doubtless would not have insisted; but, while certifying that the will is intact, we must nevertheless allow that the Savior has much to do in the matter, that He harasses the sinner, breaks him down, *shadows* him, to use a forceful phrase of the police; but I say again, one can, at one's own risk and peril, reject His offices."

To those who do not believe in God or who think of Him as a vague impersonal force or simply Nature with a capital N, all this talk of the working of His grace in the human soul must sound meaningless. But to all who believe in God as a Heavenly Father solicitous for the welfare of His children, such helpful illuminations of the right path, such tugging at our heartstrings, such gentle yet urgent whisperings within the human soul pleading for our love are not only possible but are precisely what would be expected. If a human father would reach out to help his children, why would not our Heavenly Father, whose divine Son gave His life for our redemption, do as much and more?

Realizing that the story of his conversion will seem strange to some ears, Huysmans, like the clear thinker and the brilliant analyst that he is, observes: "For all those who do not believe in the grace of God, all this seems folly. For those who have experienced its effects, no surprise is possible; or, if surprise there were, it could continue only over the period of incubation, the period when one sees nothing and notices nothing, the period of the clearing of the ground and laying of the foundations of which one never had even a suspicion."

Humility And Prayer Help

Thus does an analytical study of conversions disclose the diverse manners in which divine grace operates in the human soul. In some cases it acts with the impetuousness and precipitancy of a mighty wind, effecting transformations similar to those produced by the descent of the Holy Ghost upon the Apostles at Pentecost. In other cases, the operation of divine grace upon a soul is more similar to that of a gentle breeze which slowly enkindles the slumbering spark of faith.

Why so fast and violent in some cases? Why so slow and gradual in others? Only divine wisdom can supply the answer; for here we are dealing with the mysterious operations of the Holy Ghost, the Paraclete, the Spirit of Truth. Christ prepared us, however, to expect such diversities of operation.

To the inquiring Nicodemus, puzzled over the mystery of spiritual birth, of "that which is born of the Spirit," Christ says: "The Spirit breatheth where he will; and thou hearest his voice, but thou knowest not whence he cometh, and whither he goeth: so is every one that is born of the Spirit." True, the mode of operation of divine grace is a mystery; but humility, hunger for the truth, a spirit of prayer and a willingness to follow its whisperings seem to be the usual antecedents for the entrance of the Holy Spirit into the human soul.

JULIE --- Or Housekeepers Are Hard To Get

"...and don't get drunk on it!"

Code and Cult

P. J. Lydon, S.T.D.

St. Patrick's Seminary
Menlo Park, California

A CHAPLAIN in the army gave as a cause for dispensation from disparity of cult, "casus belli." Is this a valid cause?

Some might doubt it, but it seems that in practice it meant in wartime "grave danger of a civil marriage," and this generally existed and is a canonical cause.

Is a real canonical cause needed for a dispensation in every marriage case?

For a major impediment the canonical cause must really exist regardless of good faith (Can. 1042; S.C. Sacr., June 29, 1941, n.5-d). A minor impediment, such as from second cousins, is validly dispensed even if the cause was false (C. 1042, 1054). There are five such impediments; the others are major (C. 1042). But even in minor impediments fraud can be punished (C. 2361).

The most common canonical causes are: (1) Grave danger of civil marriage; (2) Pregnancy; (3) Relatively few Catholics in the district or state; (4) Convalidation of a civil marriage; (5) Well-founded hope of conversion of the non-Catholic party; (6) Danger of grave sin. There are other causes also (Ayrinhac-Lydon, *Marriage Legislation, p. 378).*

In a mixed marriage, both parties must give the promises—not merely the non-Catholic person. Five, six, or more solid instructions on Catholic doctrine do much to offset defection and to prepare the way for conversion. The first impression made by the priest on the non-Catholic means much. Be kind and human. Allow the party a chance to ask questions and give him, or her, some Catholic pamphlets. Show the person the church, the confessional, etc.

In which diocese should a marriage case be tried when there are several dioceses concerned?

Before the tribunal where the marriage was celebrated or generally before the tribunal of the diocese where the defendant has domicile or quasi-domicile (Can. 92). In mixed marriages the court is that of the place of contract or where the Catholic party has domicile or quasi-domicile (C. 1964). Quasi-domicile is not always best in practice. Objections may, or should, be taken to the court of quasi-domicile in some cases (S.C. Sacr., Dec. 23, 1929; Bouscaren, I, p. 797). The law of Canon 1964 does not apply in a case of a purely civil marriage of Catholics which is to be pronounced null. It does apply in a "Montana Case" and in cases of Canon 1990.

What is a "parochial Mass"?

Some say that it is the "Missa pro populo" or that it is the main Mass or High Mass on Sundays but in practice the expression includes the public Mass on Sundays at which the faithful should assist even if it is not the High Mass or the Mass "pro populo." This is taught by some good authors.

Are the faculties of Bishops greater lately in granting indulgences?

Yes; since July 20, 1942 a Bishop may grant 100 days indulgence, an Archbishop 200 days, a Cardinal, 300 days. A Bishop may give the Papal Blessing on Easter Sunday and on two other feasts of the year but within his territory. These faculties are wider than those the Code allows. The Pope gave these wider faculties on the occasion of the silver jubilee of his episcopal consecration (1917-1942).

May a pastor delegate his ordinary powers?

"Per se" he may (Can. 199, sec. 1). For example, he may delegate for marriage (Can. 1095, sec. 2) and for a solemn Baptism; dispensations in Canons 1044-1045, etc. But he cannot validly delegate faculties to hear confessions of his parishioners (C. of Int., Oct. 16, 1919). This delegation must be given by the local Ordinary. An assistant with general delegation (Can. 1096) may sub-delegate a definite priest for a particular wedding (C. of Int., 28, 1927).

Can a pastor on his own authority appoint a proxy for the sponsor who cannot come?

No; he cannot. The sponsor must approve at least in a general way—"Anyone that you appoint as my proxy." The principal must appoint his agent. Both names should be recorded.

Can a sponsor in Confirmation act for more than two Confirmandi?

Yes, if the minister for a reasonable cause allows it (Can. 794). But one man and one woman cannot be the only sponsors for a whole class without strict necessity (H. O., Nov. 26, 1873—June 16, 1884). But two proxies may be approved by the sponsors for the class. This is practical in a small church when Confirmation is given in the sanctuary (Coronata De Sacr., I, 177; Cappello, I, n. 210).

A man left money for the Seminary in a last will that was civilly invalid. Are the heirs bound to recognize this will?

The Church regulates wills on pious bequests, not the civil law (Can. 1513). "Per se" the heirs must pay and the confessor must tell them of this duty (C. of Int., Feb. 17, 1930). In practice, the confessor should not insist, if the party is in good faith and no good result can be expected. The Sacred Penitentiary will make a compromise in these cases. This should be tried, if possible.

N.O.D.L. Notes

Archbishop Cushing speaks up

Calls for action against salacious literature

ARCHBISHOP Richard J. Cushing of Boston in a pastoral letter called upon parents, shop-keepers and others to take action toward stemming "the growing flood of objectionable literature in our neighborhood stores."

"Displayed on racks for all to see and purchase, there are garish comic books which glorify sex, horror and the techniques of crime," he declared.

"For more sophisticated but still juvenile minds, there are slick magazines parading suggestive cover illustrations and featuring articles and photographs in which intrinsic vice is masqueraded as art and modern science.

"There are the cheap reprints of older books; some few of them valuable classics, but far more merely salacious and immoral, an offense to decency and religion and morals.

"I, therefore, call upon the faithful to watch carefully the literature which comes into their homes with particular thought to the children and young folk who may see and read it," Archbishop Cushing continued. "When offense is given, a cancelled subscription is a more eloquent and potent protest than any letter to the editor.

"I call upon parents to know and read the books which children get for themselves by purchase or borrowing: far too many of the so-called 'comics' are dangerous to young minds and young imaginations.

"I call upon storekeepers, usually respectable family men, to note personally the books and magazines on their counters and racks; so they may not, for mere profit, be purveyors of scandal to innocent souls.

"I call on those who provide reading for waiting customers and clients to see that all magazines and books are such as are proper and decent and right."

At the same time, the Archbishop declared, "the void created by banishing evil literature must be filled by that which is good." He said there are papers, magazines and books for young and old "which pass every standard or measurement, not merely moral, but literary and entertaining as well."

"Catholics, like all good citizens, give full weight to the importance of a free press in our democratic country, and have no wish to destroy it," he asserted. "But they give full weight also to their conscientious duty to avoid serious occasions of sin for themselves, and to avoid providing such occasions to others."—NCWC News Report.

MAGAZINES DISAPPROVED

by the

National Organization Of Decent Literature

JUNE, 1951

PUBLICATIONS FOUND OBJECTIONABLE BY THE DECENCY COMMITTEE

COMIC BOOKS

All True Crime
Amazing Adventures
Amazing Detective
*Apache Kid
Beyond
Blackhawk
*Black Magic
*Butch Cassidy
Campus Love
Cowboy Love
Crime and Punishment
*Crime Can't Win
*Crime Cases
Crime Detective
*Crime Does Not Pay
Crime Exposed
Crime Fighters
Darling Romance
*Dead-end Crime Stories
Diary Loves
*Earth Man on Venus
Famous Love
Fight
*Fight Against Crime
Girl Comics
*Great Lover Romances
*Guilty
Headline Comics
*Hi-School Romances
I Loved
Jesse James
*Journey Into Unknown
*La Svengali
Love
*Love Adventures
*Love Confessions
*Love Experiences
Love at First Sight
*Love Letters
Loveland
Love Memories
Lovers
Love Mystery
*Love Problems
Love Romances
Love Tales
*Man Comics
Marvel Tales
Modern Comics
Movie Love
*Mystic
Penalty
Pictorial Romances
Planet Comics
*Police Cases
Police Comics
*Private Eye
Range Romances
Real Clue
Real Life Secrets
Real Love
Revealing Romances
*Romantic Adventure
Romance Diary
Romantic Confessions
*Romantic Love
Romantic Thrills
Romantic Western
Spectacular Adventure
*Spy
*Strange Adventures
*Strange Worlds
Suspense
Tales from the Crypt
Teen-age Romances
The Perfect Crime
*Top Love Stories
The Saint Detective Cases
True Crime Comics
*True to Life Romances
*True Secrets
*Two Fisted Tales
Two Gun Western
True Love
*Wanted
Underworld Detective
Western Crime Busters
Western Gunsmoke
Western Life Romances
Western True Comics
*Witches Tales

POCKET-SIZE BOOKS

AVON PUBLICATIONS

*A Hell of a Good Time
Amboy Dukes
*Aphrodite
*Call Her Savage
*Carlotta
*Confidential
*Dangerous Love
Don Juan
End as a Man
Europa
*Four Boys A Girl and A Gun
*Gas-House McGinty
Hope of Heaven
Imperial City
*Judie Greenway
Kept Woman
*Love Among the Haystacks
*Madam Is Dead
Midsummer Passion
Never Come Morning
*Replenishing Jessica
*Sappho
*Tawny
*The Chastity of Gloria Boyd
*Tropical Passions
The Midsummer Fires
The Old Goat
The Servant
*Untamed Darling

BANTAM PUBLICATIONS

*An Affair of State
Angel's Camp
*Anna Becker
*Bright Feathers
Lady Godiva and Master Tom
The Chinese Room
The Heller
The Scandals of Clochemerle
The Spring Begins
The Strange Woman
Thieves Market

DELL PUBLICATIONS

Celeste, The Gold Coast Virgin
Gone to Earth
Ladies in Hades
Leave Cancelled
Night and the City
Showdown
Stag Night
To a God Unknown

GOLD MEDAL PUBLICATIONS

*A Man of Parts
*Curtain Never Falls
*Hell-Bent For Danger
*Hill Girl
*House of Flesh
I'll Find You
*State Department Murders
*Stolen Woman
The Brass Cupcake
*The Chinese Keyhole
*The Sure Thing
*The Tormented
*The Violent Ones
*Women's Barracks

HILLMAN PUBLICATIONS

The Physiology of Iove

LION PUBLICATIONS

*All Dark and Dead
*All They Conquest
*Arena of Love
*Big Night
*Ceylon
Continental Touch

*Joy Street
Indiscreet Confessions
Intimate Stranger
Lustful Ape
Outward Room
*Slight Case of Scandal
Small Back Room
*Spring Riot
*Trouble Follows Me
The French Touch
Twilight Men

PERMA PUBLICATIONS

Modern Sex Life

POCKET BOOK PUBLICATIONS

*Combat
Black Jade
Decameron
Did She Fall
Disposing of Henry
Freud, His Dreams and Sex Theories
Kitty
*Lord Johnnie
Madam Bovary
Nana
Rampart Street
Rain in the Doorway
Skin and Bones
Tales of the South Pacific
The Bishop's Jaegers
The Glorious Pool
The Great Short Stories of De Maupassant
The French Quarter
The Night Life of the Gods
The Painted Veil
The Postman Always Rings Twice
The Sexual Side of Marriage
The Story of Mrs. Murphy
Turnabout
Without Magnolias

POPULAR LIBRARY PUBLICATIONS

Awake to Darkness
Eagle at My Eye
*Her Life to Live
Mirror Mirror on the Wall
The Captain's Lady
*The Spring of Love
The Sure Thing
*The Wolf That Fed Us
*They Move with the Sun

PYRAMID PUBLICATIONS

Door Between
Governor's Mistress
He Learned About Women
Overnight Escapade
Pick-up
*Sinful City
Strange Desires
*The Manatee
*The Shame of Mary Quinn
Too Many Women
Waste No Tears

RED CIRCLE PUBLICATIONS

*Carnival of Love
Why Get Married

SIGNET PUBLICATIONS

Appointment in Samarra
*A Swell-Looking Gal
A Woman in the House
Beyond the Forest
Country Place
Dark Encounter
Devil in the Flesh
Ellen Rogers
Everybody Slept Here
Forever Amber
Forever Wilt Thou Love
God's Little Acre
House in the Upland
If He Hollers, Let Him Go
I Am Thinking of My Darling
I, The Jury
Journeyman
Kiss Tomorrow Goodby
*Kitty Foyle
Knock on Any Door
Lady Chatterly's Love
Last of the Conquerer
Laughter in the Dark
*Lily Crackell
*Limbo Tower
Lona Hanson
Love in Dishevelment
Love Without Fear
Margaret
Meet the Girls
*Meg
Mildred Pierce
Mistress Glory
Nature Son
Nightmare Alley
Past All Dishonor
Sanctuary
Serenade
Shore Leave
*Shriek With Pleasure
Strange Fruit
Stranger in Town
Tale of Poor Loves
The Body in Bed
*The Butterfly
The Future Mr. Dolan
The Gilded Hearse
The Golden Sleep
*The Lonely
*The Lovemaking of Max Roberts
The Outer Edges
The Runaways
*The Sheltering Sky
*The Short Cut
The Sling and the Arrow
The Tyranny of Sex
*The Woman of Rome
*The Young Lions
*This Very Earth
Three Musketeers and a Lady
*Tiger In The Garden
Tobacco Road
Tragic Ground
Trouble in July
Wild Palms
World Full of Strangers

DIGEST TYPE OF FULL LENGTH NOVELS

A Modern Lover
Bachelor Bait
*Bad Sue
*Born to be Bad
Blonde Baby
Buy My Love
Easy Virtue
Ecstasy
*Fast Loose and Lovely
Fast Woman
*Flesh is Weak
*Four and a Dame
*Frisco Dame
*Girls on the Make
Hollywood Mistress
*Illicit Pleasure
Illicit Wife
Leg-Art Virgin
Live Alone and Like It
Live for Love
Lust for Love
Love for Sale
Naughty Virgin
Passionate Mistress
Respectable Harlot
Sins of Allie May
The Darling of Paris
Quickie

MAGAZINES

Actual Romances
All True Fact Crime Cases
All True Police Detective
*Amateur Screen and Photography
Amazing Detective
*Art and Camera
Art Photography
Authentic Detective
Army Laughs
Beauties
Beautiful Girls
Beauty Parade
Best True Fact Detective
Big Time
Buddies
Cartoon Humor
Cheers
Comedy
Color
Charley Jones Laugh Book
Crime Detective
Crime Exposed
Daring Detective
Detective Book Magazine
Detective World
District Attorney Detective

Eve
Eye
Eyefull
Fact Detective
Famous Detective Cases
Fantastic Adventures
Film Humor
Flirt
Focus Follies
Foto
Front Page Detective
Fun Parade
Federal Crime Detective
Gala
Gang Detective
Gay Love Stories
Glamorous Models
Glance
Headquarters Detective
Hit
I Confess
Joker
Jubilee
Laff
Laff-Annual
Life Romances
Line-up Detective
Love Diary
Male
Man to Man
Movie Spotlight
My Romance
National Detective Cases
Nifty
Night and Day
Pace
Pack of Fun
Peek
Picture
Picture Show
Pix
Police Record Detective
Popular Psychology Guide
Popular Songs
Police Detective
Real Detective Cases
Real Romances
Real Story
Real Western
Revealing Romances
Sensational Detective Cases
Sexology
Show Girls
See
Sir
Smash Detective Cases
Sports Action
Sports Fiction
Stag
Strength and Health
Special Detective
Ten True Crimes
The Girl Friend And
The Boy Friend
The Stenographer
Timely Detective
Titter
True Cases of Women in Crime
True Crimes Detective
Tru-Life Detective Cases
True Crime Cases
True Police Cases
Uncensored Detective
Underworld Detective
Western Trails
Wings
Wink
Wit and Humor
Whisper
Your Psychology

Publications marked * are included in the N. O. D. L. list for the first time.

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Spiritual Maxims

"Ask God often and fervently that He may give us good priests. This is the greatest blessing He can give us. . . .

"It is a good and useful thing to practice constantly some little mortifications. Do you want to look at something? Do it with half an eye only. Do you like some particular food? Take less of it than you would like . . .

"As a man by himself and of himself can do nothing to deserve heaven, and as all our strength comes from God, we should exercise ourselves greatly in prayer. Prayer is the fountain of all graces and virtues, the nourishment of the soul, the light of the mind, the remedy against temptations, and a safe refuge against the assaults of the enemy of our souls. Let prayer, then, be your daily bread; and pray with as much fervor and devotion and recollection as you possibly can, repeating often the petition: 'Lord, may Thy holy will be done on earth as it is in heaven, and may I never do anything contrary to Thy holy will. . . .'

"My rosary and my breviary are my library. This is all the company I want in solitude."—St. Clement Maria Hofbauer, C. Ss. R.

Sermon Suggestions

For the month of June ✠ *J. F. Noll, D.D.*

Fifth Sunday After Pentecost

June 17, 1951

How You Can Help

A MARYLAND non-Catholic recently wrote to the Confraternity Home Study Service, of St. Louis, for information about the Catholic Church. He at once received from that office the customary book, which, he declares, dispelled the prejudices in which he had been reared. He writes:

(1) "I have never been, nor am I now, a member of the Catholic faith. What's more I fear I have always felt a prejudice against it. I began to examine my reasons for my deep-seated prejudice, but could not find any. I simply had no knowledge on which to base an honest opinion. Even if I was unable to form an honest judgment, I still found myself influenced by those prejudices.

"But I am not prejudiced any longer. I have read that book from cover to cover, and for me it is an introductory and most enlightening course in the fundamentals of the Catholic religion. I am so anxious for you and all your associates to know that your book has helped me tremendously in understanding your Church, and that I am deeply grateful."

Do you suppose that that Maryland gentleman is an exception? We feel certain that you yourself have friends and some neighbors and fellow workers who are in the same frame of mind. They have inherited prejudices, but they have actually never known enough about the Catholic Church to pass any judgment concerning it.

They have heard a one-sided story, that of the prosecution, but never a defense.

(2) It seems never to occur to most people that Christ's Church was misrepresented and persecuted in its very infancy by one who later became its most enthusiastic promoter — St. Paul. Christ and His Apostles were maligned more than their followers of our day. None were less popular, but that does not mean that they were not right. In fact we know that Christ foretold that His followers would be treated as He Himself was treated; that they would be maligned; that all kinds of evil things would be said against them, untruly; that they would be persecuted; that many would think they were doing a good turn to society if they put Christ's followers to death.

Just as this one book not only removed all the prejudices of the man whose letter I have read and turned his mind towards the Catholic Church with an eager desire to learn more, so would it have the same effect on many of your acquaintances if you took the trouble to ask them to read it. It is written in dialogue form, and covers the entire Catholic doctrine.

During the war more than 24,000 boys in the Army and Navy and Marine Corps received instructions by correspondence, with that book as their text, on which they had to pass an examination before they were received into the Church.

If you have not yet gotten into the lay apostolate when do you expect to begin? How can you excuse yourselves for not even trying to interest your non-Catholic relatives and friends to know your Church aright? That really means knowing God aright, for He identifies Himself with His Church!

(3) The reason nothing is done to remove the prejudices of people by the Catholic laity is that they do not, individually, regard either the printed or spoken word as addressed to them personally. If everyone felt as most of them do, we would never have any lay apostles. No one should wait on the other, but in appreciation for the blessed faith he possesses, he should get into the apostolate even if others do not.

A Cleveland couple observing a wedding anniversary were interviewed by the editor of a Catholic paper who had heard that they had done much to spread the faith. The story they told very humbly was astounding. They had helped more than 100 people into the Catholic religion and had brought back more than 30 fallen-aways. Asked how they did it, their answer was: "By attracting them to our religion, by letting them see how much joy we got out of it. We seldom missed daily Mass and Communion, and when we did the day was an empty one.

"We said our rosary together every night, and even invited neighbors to come and join us. We gave rosaries to non-Catholics and asked them to use them, to go to Jesus, through Mary, as He had come to us through her.

"On one occasion, when the Mayor of the city had difficulty with a serious problem, we invited him and his council to our home to say the Rosary with us. At first only one came; then nine; then we asked them to come and join us monthly in the rosary, which they did. Then we asked them to come weekly, which they did; and today about 150 people come to join us in saying the Rosary every day.

"We distribute lots of literature and prayer leaflets."

This good couple knows that instruction is not sufficient for a conversion; that the grace of God must work while people read instructive books and pamphlets. For that reason they prayed for these people, and insisted on them praying while they read.

That is the policy which each one of you could follow in a lesser degree.

Conclusion: You would get a much greater welcome from your Judge as you pass from this life into the next if you had the consolation of knowing that a number of others were walking the right path to salvation because you had shown them the way.

Sixth Sunday After Pentecost

June 24, 1951

Vocations

PROBABLY the most puzzling thing with which the theological mind must come to grips is the demand of Christ, insisting on the one hand that "all the nations" be taught by His Church, and that His gospel "be preached to every creature"; and on the other hand, His withholding the grace of vocations from so many who could well do that work for Him.

(1) But from a remark Christ had made on a different occasion, the clue to the solution of this puzzle is implied. He spoke of the greatness of the harvest and the fewness of the laborers; and, on that account, asked His followers to "pray to the Lord of the harvest that He may provide the laborers."

It is regarded as axiomatic by theologians that if the Lord be interested in the accomplishment of any purpose He will provide means adequate to achieve the same. It must, therefore, be our fault and not that of God that there are so few vocations to the Priesthood, to the Brotherhoods, and to the Sistershoods in many lands.

We have learned that Latin America has a need of 40,000 more priests even if 2,000 souls should be allocated to each.

At this time a vocation campaign is being waged in France, where there is only one priest to each thousand souls as against one to each 600 in our nation. About one-third of the churches of France are closed, yet the harvest is more ripe in that country today than it has been since the French Revolution. Anti-clericals in that nation, as in Portugal, were chiefly responsible over many years, for the dearth of vocations.

(2) Today Western Germany needs twice as many priests as it has, chiefly because of the influx of several million Catholics from the east, for whom there exist neither churches nor clergy.

In countries behind the Iron Curtain the ranks of Bishops and priests have been decimated by executions, imprisonment or exile.

Over here many Bishops are building Preparatory Seminaries, at a tremendous expense, chiefly because they believe that they will stimulate more vocations.

Little need be said to you about the problems of the teaching and nursing Sisterhoods. Never was there such a demand for parochial schools as today; and in industrial centers the parishes have so grown that the existing schools need to be enlarged.

Instead of taking advantage of a golden opportunity to build new hospitals with federal and state help, many Sisterhoods are looking for a purchaser for some of the hospitals they now have, for the sole reason that they are unable to staff them satisfactorily. In our cities, because of the growing delinquency among youths Catholic parents would make great sacrifices to provide a high-school edu-

cation for their children under Catholic auspices if the clergy could procure teaching Brothers and Sisters.

(3) Many a boy thinks that he would like to prepare for the priesthood, but he does not commit himself, usually for three reasons: (a) he wonders what reaction a priest would have to his presumption that he is worthy; (b) he knows that the course is long and that the financial burden on his parents would be heavy; (c) he is even afraid to speak about it to his parents because he would expect the answer "we cannot afford it."

There are exceptions of course. There are some parents who would rather have their boy become a priest than President of the United States, and many parents feel the same way about their daughters entering a convent. But the majority of Catholics are secular-minded, entertain the notion that the embrace of the priesthood or religious life spells the surrender of too much on the part of their child.

Religious instruction will not help the child much if it has poor example at home. It must, therefore, be reared more in love than in knowledge. The child who loves God will want to know all that it can learn about Him, but the converse is not true. One might know everything contained in the Catholic Encyclopedia about the Catholic religion, and yet have no love of God whatsoever. The child who becomes interested in any particular thing will try to learn all that there is to know about it. Therefore the best way to have the child become proficient in religious knowledge, is to have it first become pious.

Conclusion: Confirmation confers the priesthood of the laity and places on everyone who receives it the obligation to work for the cause of Christ. Why, then, do so few work for Him as a life's profession, whether in the Priesthood, or the Brotherhood or the Sisterhood?

Seventh Sunday After Pentecost

July 1, 1951

A Dangerous Teaching

THE gospel of this Sunday furnishes a very telling argument against all sects which teach that the only thing necessary for salvation is faith in Christ as one's Savior. Recorded by St. Luke, our Divine Savior expressly declares: "Not every one who says 'Lord, Lord,' shall enter into the Kingdom of Heaven, but he who does the will of My Father Who is in Heaven."

(1) The person who calls Christ "Lord, Lord" must certainly believe in Him, yet Jesus Himself observed that it is more important to do the will of His Father. That will is expressed in the Ten Commandments delivered solemnly 2,000 years before Christ, laws so embedded in nature itself that they could not be abrogated.

We could readily see how ridiculous it is to select one text from the Holy Scripture and build one's entire faith on it if we only considered certain other texts which seem to place "must" on us. For instance, we read in the gospel of the same St. Luke, who quotes

Christ in our text, this utterance of Jesus and it was addressed to the "multitude": "If any man come to Me and hate not his father and mother and wife and children, and brethren and sisters, and even his own life, he cannot be my disciple." That seems like very strange language, but it is said with as much emphasis as St. Paul's words noting that we are "saved by faith, and not by works of the law." One inspired writer cannot contradict another, but St. James tells us that "faith without works is dead." The same Christ, Who is quoted in today's gospel, told the young man that if "he would enter into life, he must keep the Commandments." That text is even stronger than that of St. Paul.

We are not making light of faith. It is essential for salvation because "without faith it is impossible to please God." But the inference is wrong that faith alone is necessary. The Commandments of God must be observed, and many other things. Christ said "Unless you eat the flesh of the Son of Man and drink His blood you shall not have life in you." He had said, under oath, that "unless one be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God."

We could array a hundred texts against the one text which nearly all the sects single out as the only one to which great importance must be attached. In fact these people tell you that because they believe and have taken Christ as their Savior they are saved.

The same Paul, who wrote the text about salvation through faith, also said that while he was not conscious of any sin within himself, he was not justified or saved.

(2) Now let us see what the meaning must be of the quotation: "If any man come to me and does not hate his father and mother, and wife and children and brothers and sisters and even his own life, he cannot be My disciple."

St. Gregory the Great gives the correct interpretation. He firsts asks himself these questions: How can we be commanded to hate parents and blood relatives if we are also commanded to love our enemies? He asks how Christ can command the hating of one's wife, while St. Paul writes: "Husband, love your wife as Christ has loved His Church." He asks how the disciple, namely, Paul, can preach that a wife must be loved, while the Master, or Christ, says "He who does not hate his wife cannot be My disciple." Then he gives the correct answers. He says we can do both. One can love his wife and all those who are close to him by blood relationship or otherwise if these do not stand in the way of one's greater obligation to love God. He says that they must be hated and avoided only if they are our adversaries in the way of our salvation. Of course, even as adversaries they should be loved as individuals, but they must be opposed, as the devil himself should be opposed, if they stand in the way of the higher loyalty to our God.

Most sects were formed by breaking away from a parent religion that did not stress sufficiently, in the estimation of their founders, things implied by a certain text. There is one sect which opposes not only the Catholic but all Protestant religions because we observe the Sunday instead of the Saturday. They disregard everything else in Holy Scripture in favor of the one text "Remember

thou keep holy the Sabbath day."

All of this makes clear that there must be an authoritative Teacher in God's Church, who can set us at rest, or, to use the Bible expression, enable us to enjoy "peace in believing."

(3) When St. Paul said that we are "saved by faith and not by works of the law," he had reference to the ceremonial law of the Israelites and not to the Commandments of God.

You will recall how frequently our Divine Savior rebuked the Pharisees who were outwardly the best observers of the Mosiac Law. They followed the ceremonial law most strictly and, like members of some sects today, wore emblems to single themselves out as examples of the observance of the ceremonial law. But they paid little attention to the Commandments, and that is why Christ called them hypocrites, likening them to "whited sepulchres filled with dead men's bones"; that is why Christ on one occasion repeated, over and over, "woe unto you, Scribes and Pharisees, hypocrites."

No Church emphasizes the need of faith as much as the Catholic, yet she is charged with holding that people are saved by observing her ordinances.

Leaflets are being distributed by many Protestant Tract Societies, which point out that Catholics have introduced many practices since the time of Christ, for which there is no Bible warrant. We can make the same accusation against others. The Bible speaks nothing about organs and choirs in churches, yet the chief attraction of Protestant services is the choir and the music. The Bible says nothing about church bells, and many other things which Protestants use in imitation of Catholics.

The Church expresses her faith in her liturgy which would have no significance if it were not based on things which have Bible warrant, of which Christ Himself was the author, such as the Mass, the Sacraments.

Conclusion: Catholics s h o u l d make use of some of this knowledge, because nine-tenths of the sects hold that faith alone is necessary for salvation. Why not ask Protestants why they observe the Sunday, why they accept the Bible at all; because they have only the Catholic authority for both. Ask them if they honestly believe that Christ's death was intended not only to atone for the past sins of people, but to make sin easy in the future? Ask them whether they do not believe God is so perfect that He must be just as unalterably opposed to sin after Christ's time as before. Ask what St. Peter meant when he wrote: "Brethren, labor the more that by good works you may make sure of your calling and election." Faith and good works are, according to Holy Scripture, both required for salvation.

Eighth Sunday After Pentecost

July 8, 1951

We Are Stewards

IN this Sunday's gospel we are reminded of our responsibilities to God Who is represented to be a rich man demanding an accounting from His every child, who is only a steward and not the owner of the things entrusted to him.

(1) It is a very important les-

son for parents to learn. They must remember that their children are also God's children and that He imposes on them the obligation to rear them as His children. This must be done not only by exhortations, but by setting them an example.

Our parochial schools would raise all Catholic children as little saints if they had the full cooperation of the parents. Parents entrust their children to the good Sisters for five hours of each day for 180 days, but during the other many hours during 365 days, when they are at home, under the parents' direct care, the same discipline should be followed as is followed in the school. If it is not, the child is evidently going to follow the easier way, the way of the children next door, who may never have been taught even the ABC's of religion.

When young people enter the married state they assume new duties called "the duties of their state of life." Husband and wife incur mutual duties to each other, and both have very responsible duties to their children.

(2) The little child after his or her first Holy Communion may desire to receive every week, and parents act wrongly when they tell them that it is not necessary. It may not be necessary, but parents who so advise them are checking a very commendable impluse of the child. If parents themselves do not receive even once a month they are, by their example, weaning the child away from the pursuit of the spiritual life.

During the school year parents send their children to Mass every morning, but during the long vacation most of them do not encourage their children to attend Mass at all except on Sunday. There is just a little inconsistency here. We may not take a vacation from God, and since the child is subjected to more evil influences during vacation than during the school year, it actually needs the help of the Mass and of the Sacraments more.

Parents should be ever mindful of the fact that the day will come sooner or later, and soon at the latest, when they must "give an account of their stewardship" to God, Who has a prior right to their child than they have.

Christ in the Gospel speaks of the steward who had "wasted the goods of his Lord." We waste the goods of the Lord when we do not follow the inspirations of grace, when we look for the line which divides venial from mortal sin, and go as far as we can towards that line.

(3) Our Lord closed His admonition with the words "the children of this world are wiser in their generation than the children of light." We Catholics are supposed to be the "children of light," and "the children of this world" are people who live for the world, for temporal goods only, for a good time.

Our Divine Saviour endorsed the principle followed by "the children of this world," but in an entirely different direction. The principle on which the "children of the world" act is the "profit" principle. Everybody wants more money, a better home in which to live, an automobile, a shorter working day, a good time at night. But when people live according to that principle only in its temporal application they neglect God, their own soul, and jeopardize their eternal well-being.

"The children of light" are not

Forbidden to have the things of this world needful for their physical and temporal well-being, but they are expected to follow the same principle in relation to their eternal interests. Whether they like it or not they are going to live forever, and temporal prosperity is not worthy of consideration if it leads to eternal misery. Hence "the children of light" should also be actuated by the profit motive, thinking of the profit there is in daily prayer, in attending daily Mass, in the practice of self-denial, in the conquering of temptations, in an apostolate of good example. They can be happy here while winning eternal happiness for themselves, and even in winning it for others, which would be, of course, the greatest manifestation of true friendship.

There is nothing more silly than to envy people who have great riches unless they are using a good portion of these riches for the promotion of their own spiritual benefit and for the promotion of the cause of God in this world. To those who use their riches only to enjoy themselves here and neglect their souls, Christ's words apply, "It is easier for a camel to pass through the eye of a needle than for the rich man to enter Heaven."

Conclusion: Never forget that we are only stewards or agents of God and that, therefore, we are responsible to Him for the use or abuse which we make of everything. Those who, with the permission of God, have acquired a fortune will do harm rather than good to their children if they do not try to win His blessing on the inheritance they leave them by making one of His causes their first beneficiary.

Cardinal Manning was wont to say "a will in which God is not included is a bad will."

Currento Calamo

Continued from page 415

front and center before the entrance of the church.

His Grace excommunicated the Archdeacon and the Archdeacon excommunicated him back. To make up for what he lacked of the Bishop's power, prestige and pontificale, Giraldus ordered one of the clerics to toll the bell as a sort of obbligato called for by the archdeaconal excommunication of His Lordship.

While the tintinnabulation of the bells filled the air of Kerry in Wales, not in Ireland, there was none left to carry the sound of the episcopal excommunicating voice, yelling as it was to counter the din of the obbligato. Despite the adverse atmosphere for him, the Bishop completed the excommunication of Giraldus and for good measure extended the excommunication to the Archdeacon's contumacious company.

Since "for whom the bell tolled" was His Lordship, he retreated to its bourdon from the field of his defeat "with dirges due and sad array." The Pauline pattern of saying goodbye had no chance to be followed, for the Kerrymen in Wales, not in Ireland, drove His Lordship from the scene with hoots and sticks and clods of earth. Giraldus, mindful that the church was named for Saint Michael, did nothing to stop the bombardment of farewell given to the archdeaconly excommunicated Bishop of Saint Asaph.

Book Reviews

A Saint in Hyde Park

by E. A. Siderman

The Newman Press, Westminster, Md., pp. 159, $2.00

THIS is a collection of anecdotes and personal recollections of the late Fr. Vincent McNabb, O.P., compiled by one who was a most persistent heckler at the friar's lecturers in Hyde Park, London. It has interest and some flashes of wit; it delineates sympathetically the picture of a great and good man.

Something of that greatness and goodness, however, seems to have been lost in transit. At least, one who has learned to love Father McNabb at second hand and only by hearsay will feel that this is not the whole man he has heard Father McNabb's friends descant on almost lyrically.

Nevertheless, it is welcome, indeed. A partial acquaintance with this man, who still awaits a definite biography or something approaching it, is better than none at all.—G. J. Gustafson, S. S., St. Edward's Seminary, Kenmore, Washington.

Idea-Men of Today

by Vincent Edward Smith, Ph.D.

Bruce Publishing Co., Milwaukee, pp. 434, $5.00

THIS volume, "a series of essays outlining basic principles of present-day philosophers," is well conceived and well executed. It meets nicely the demands of the educated layman or interested priest who finds neither leisure nor ready resources for a first-hand study of modern thought, that thought being, indeed, highly complicated, often unreal to one who is by nature and grace a "realist," and usually inaccessible.

Dr. Smith, editor of The New Scholasticism and professor of philosophy at Notre Dame University, is well equipped to introduce one to the modern mind in all

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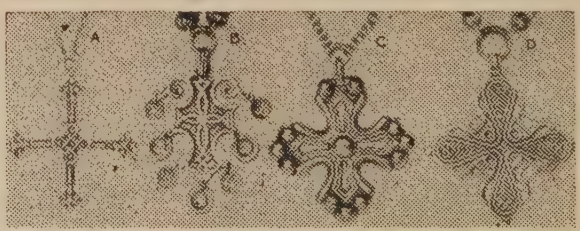

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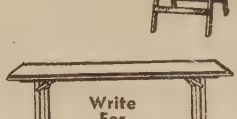

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its vagaries. That he has no written an "easy" book is no necessarily his fault, for it is n easy task to think in far alie categories. That he has mastere these categories himself and ade quately presented them in the tra dition of the Philosophia Perenni will be apparent to his readers.

In four sections he has deal with the backgrounds of the mod ern outlook, discussed fifteen thinkers of contemporary interes and influence, supplemented thei inadequacies and pointed out thei flaws in the light of scholastic prin ciples. The over-all tone is one o eminent fairness and sympathy two notes which we hope will ren der this work acceptable to mod erns.

May we recommend it for you own reading and for the use o your converts, those better-edu cated (or is it worse-educated with college and university back ground.—G. J. Gustafson, S.S., St Edward's Seminary, Kenmore Washington.

Capital Outlook

by

Msgr. Thomas J. McCarthy

★ ★ ★ ★ ★

IN THE WAKE OF KEFAUVER National attention has been turned to the question of the morality of gambling by the Kefauver Committee hearings and recommendations. Some Protestant publications and leaders have been quick to exploit this. Using the slo-

gan that "Gambling corrupts, so all gambling must go," they have attempted to direct public disapproval at the apparent Catholic toleration of some forms and degrees of gambling. They have made some headway with this in print; whether they have succeeded privately in convincing the average citizen may be another matter.

The disparity between the "Catholic" and "Protestant" views on gambling was dramatized when the American Catholic Philosophical Society and the National Council of Churches issued statements on the same day, the former pointing out that gambling in itself is not immoral, and the Council denouncing it as "an insidious menace both to personal character and social morality." Time, Newsweek and the New York Times all bracketed these statements in the news. In Wheeling, a reporter for a daily newspaper interviewed Bishop Swint; the result of the interview was carried across the country by a national news agency. In Washington, D. C., and elsewhere, meetings of Episcopal dioceses adopted resolutions condemning gambling, including bingo.

The Methodist Christian Advocate (May 3) made this comment: "Roman Catholic Bishop John J. Swint of Wheeling, W. Va., explains that social gambling is morally harmless, although organized gambling for profit is nothing short of sinful . . . Bishop Michael J. Ready of Columbus, O., and other Roman Catholic leaders have voiced the same opinion. They have made it plain that their church distinguishes between commercial and entertainment gambling, gambling for profit and gambling for fun. Unfortunately, many Protestants and even some law-enforcement officers hold the

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same opinion. To our way of thinking, all efforts, big and little, to get something for nothing are wrong, no matter what the purpose may be . . . Gambling for entertainment must go!"

Under the title "Remember Kefauver!" the Christian Century (May 2) comments: "In this battle for civic integrity, the Protestant churches of the United States have a very important duty. We must not fail. While Monsignor Fulton J. Sheen finds nothing in the Kefauver revelations to indicate a decline in public morality, while the Catholic Review of the Washington-Baltimore diocese attacks Bishop G. Bromley Oxnam because he arraigns the Roman Catholic Church for promoting gambling through bingo and other games of chance, the Protestant witness against organized gambling is clear and unequivocal. Its churches say gambling is immoral. It is wrong for the individual. It is evil in its social expressions and in its civic consequences. If there are a few Protestant churches which conduct organized gambling for raising money, they do so without the sanction of their consciences, their fellow Christians or their church leaders."

The same editorial also contained this passage: "Last week a notorious gangster, who died from a heart attack, was buried from a Roman Catholic church in Brooklyn. The casket containing the body of this hoodlum was covered, according to the New York Herald Tribune, with $30,000 worth of orchids. The gangsters who formerly attended such funerals were absent, thanks to the Kefauver committee's activities, but while the family refused to say who had provided the pagan floral

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display, there could be little doubt it came from them. Even more effective as a sanction for criminal activities than the blanket of orchids was the mantle of respectability which was thrown over this wicked life by the church. Who can estimate the influence on Brooklyn boys when church and society make such a display out of a typical gangster's funeral? When 'respectable' elements combine to glamorize the despoilers and parasites, who can blame the children if they elect to follow the hoodlums' example?"

* * *

IN THE WAKE OF MACARTHUR: Although they were far overshadowed by the other aspects of the Truman-MacArthur debate, editorial comments on the matter in Osservatore Romano were given lively play in the nation's press. The statement by an Osservatore columnist that the General's dismissal seemed to be a step toward peace was broadened in many headlines to indicate that the Pope was on the side of Truman.

After this statement appeared, the Bureau of Information received a call from a Congressman's secretary (Democratic) who asked for "the full text of the Pope's talk on the dismissal of the General." Told that there was no such talk, and that the reported statement was only the personal opinion of a writer on a semi-official organ, this man was not satisfied. He still felt that it was the position of the Pope that was being recorded. He simply would not believe that an Osservatore writer could take a position differing even slightly from that of the Pope in such an important matter. The later appearance of an editorial by Count Dalla Torre on the same subject presumably reinforced this attitude.

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Also in Washington, the Washington Post went to the trouble of running the full text of the Osservatore columnist's observations. This text was supplied in the United States by the Associated Press.

The Osservatore comments brought forth one of the sharpest editorial attack on the Church carried in recent years in an American metropolitan daily. The Chicago Tribune (May 2), apparently stung by the Vatican paper's implied support of the Administration, declared that this was "papal advice to American Catholics on political matters" and that Americans wouldn't stand for it. The Tribune said also that it "violates our concept of the separation of Church and State, which the Catholic minority should be particularly anxious to preserve."

(The Tribune, several days late gave more than half a column to talk by Leo Pfeffer of the Amer ican Jewish Congress and POAU who criticized the American Hier archy for its views on separatio of Church and State.)

The New York Times, which ha not commented on the Osservator remarks, printed (May 11) a lette from Count Dalla Torre in whic the Osservatore editor protested that his editorial had been mis construed in the United States. H said that actually he took no sid in the debate over the military an political views of General Mac Arthur.

Count Dalla Torre took occasio in his letter, however, to make tw observations on General MacAr thur's reported statements abou the struggle against communism i Asia and Europe. On the on

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hand, he said, if the General referred to the communist nations these nations could proclaim that they are not aggressors but the victims of aggression. And on the other hand, if MacArthur referred to the communist ideology, this ideology could not be fought with weapons but only with an opposing ideology and just social reforms.

* * *

'PROTESTANT WORLD' BECOMES PROTESTANT: The Protestant World, the new tabloid "National Protestant Newspaper," started last winter as a monthly, and now is up to semi-monthly status. It expresses hope that it will soon be published weekly. Our comment on the first issue was that it was full of not-very-consequential items, and editorially lukewarm. Subsequent issues have followed this general pattern. The May 1 issue, however, has two items on its front page which are calculated to raise Protestant blood pressure. One reports the "clerical-fomented" cold - blooded murder of an unnamed Protestant missioner in Colombia; the other describes how the Catholic Hierarchy in Ireland forced the resignation of the Irish Minister of Health because of their objections to a medical treatment scheme. Coincidentally, a reader named "Clericus" writes to the editors in the same issue: "Like very much the restraint and good temper of your editorials. But a word of warning: There are times when it pays to get real indignant and do something about it. See Luke XX, 45-46."

* * *

POLITICAL ANTI-CATHOLICISM: The accounts of the death of Tom Heflin, and editorial comments thereupon, seemed to take

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it for granted that public anti-Catholicism is a thing of the past. Life Magazine, for one, said that America "outgrew" such as Heflin. It will be interesting to see if the Senate elections subcommittee which is going to investigate the Taft-Ferguson contest last year in Ohio turns up evidence either to support or deny this impression. Commentators who are unfriendly to Mr. Taft (Drew Pearson, "T.R.B." in New Republic) predict that the subcommittee will look sharply into efforts made to discredit Ferguson with some voters because of his Catholicism.

* * *

A PROTESTANT CONVERT ANTHOLOGY has appeared, and caused hardly a ripple of excitement, as far as we are able to gauge. "These Found the Way," edited by David Wesley Soper of Beloit (Wis.) College, is advertised as telling the story of 13 converts to Protestant Christianity from atheism, Communism, Judaism, Roman Catholicism and "indifference." The converts from Roman Catholicism turn out to be the Rev. Joseph Wittkofski, period. We have told his story: that of an ex-priest who claims that disenchantment with the Catholic Church's "political" activities led him into the Episcopal ministry, but who completely neglects to mention that he barred himself from the exercise of his priesthood by marrying, and only then became a Protestant.

* * *

IOWA SCHOOL BOARD AIDS CATHOLIC CAUSE: The action of the Boone, Ia., school board in firing a teacher because he sent his son to a parochial school has received wide notice in the daily press. So far we have seen no editorial comments on the affair, but the headlines themselves are excellent hints that the school board's attitude has outraged the traditional American sense of fair play. The New York Times headed its Associated Press story: "Son a Catholic Pupil, Iowa Teacher Is Out." The Washington Post headline over the same story was: "Teacher Fired For Preferring Church School." The Chicago Tribune, which carried about two-thirds of a column from its own correspondent, used this head: "Son in Catholic School, Board Fires Teacher—Action Stirs Residents of Boone, Ia." (By contrast, the Christian Science Monitor, which constitutionally bends over backwards to avoid any boosts for Catholic interests, headed their AP story: "Ousted Teacher Loses Appeal on Religious Issue.") The best boon to the Catholic school cause was the fact that all stories mentioned a resolution by the Boone Junior Chamber of Commerce stating that the school board's action "tends to endanger the freedom of the individual to worship as he pleases." The tactics of POAU in the case are interesting. National POAU headquarters in Washington apparently saw it as an opportunity to demonstrate that their interest in Church-State separation is not mere anti-Catholicism, and issued a statement supporting the teacher. This statement, however, did not appear in the Washington papers. The American Civil Liberties Union earned itself some free publicity by deciding to study the case, and offering help to the teacher if it finds such help warranted.

* * *

'LOOK' LOOKS AT THE PROTESTANT UNITY PROBLEM: Look Magazine is a bi-weekly

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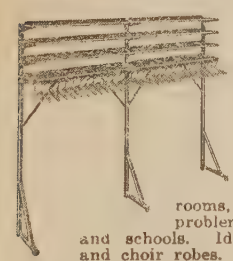

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hodge-podge of sex, science, religion, sports, politics, patriotism and the kitchen sink. The leg art that predominates indicates what kind of an audience it is aimed at, but there are pieces by reputable writers to suggest to some readers that it has serious intentions.

In the May 8 issue there is an examination by former Congressman John W. Boehne, Jr., a Lutheran layman, of "The Case Against Protestant Union—Now." Mr. Boehne argues that such organizations as the World Council of Churches and the National Council of Churches are meaningless unless there is some real agreement among Protestants on theological principles. His contention is that the various Protestant denominations must return to a "positive, constructive, genuinely Christian faith, rooted firmly in the Holy Scriptures."

"Laymen have the duty of demanding that their ministers remain loyal to the **old gospel.** If the churches and their leaders are confronted by the spectacle of an aroused laity, demanding a return to the gospel of personal redemption in place of moral theorizing, American Protestantism will see an evangelical revival and, under God, a reunion," Mr. Boehne declares. He does not explain just what he means by the "old gospel" or by the "gospel of personal redemption" but apparently he is satisfied that this is a clearly outlined body of belief because he remarks that some churches will not welcome the idea of "a strict obedience to the Bible."

* * *

"ANGLICANS AND THE BLESSED VIRGIN": Recently we called attention to an editorial and article in the Episcopalian The Living Church calling for greater devotion to Mary. The May 6 issue of this publication has a letter

from a minister, the Rev. John Ahern Schultz of Cape Cod, N. J., which begins as follows: "Congratulations on your recent editorial, 'Anglicans and the Blessed Virgin.' Congratulations also on quoting Father Hall. He was too good a theologian to deny flatly either the Immaculate Conception or the Assumption. You apparently would agree that the danger to the Christian faith comes, not in these doctrines as defined, but in their perversion in popular devotion and teaching. Many Anglicans believe in these doctrines on rational grounds, quite apart from Papal definition . . ."

* * *

PRIESTS TAKE OVER POAU PRESIDENT'S MEETING: We have a report on a lecture given by POAU president Dr. Edwin McNeill Poteat before a Negro group in Raleigh, N.C., which started out as a standard anti-Catholic dissertation but ended quite differently, thanks to two alert priests.

The lecture was held at the Richard B. Harrison Library for Negroes in Raleigh. About 25 Negroes were present, five of them Catholics. Also present were the Rev. John A. Dillon of St. Monica's church in Raleigh, and the Rev. George A. Lynch, vice-chancellor of the Raleigh diocese. Dr. Poteat spoke for about 45 minutes, and a discussion period followed. The discussion quickly centered around Papal infallibility and the Assumption Dogma, and the questions were addressed to the priests rather than to the speaker. It was "their meeting" for about 30 minutes, until the librarian had to lock up the place.

* * *

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phlet on the background of numerous active ex-priests, will soon be issued by **Our Sunday Visitor** Press, Huntington, Ind. Information centers will find it useful to have this kind of information ready, when need arises. Another **Our Sunday Visitor** pamphlet which has a similar value is the new "Who's Who in the POAU?"

* * *

ANOTHER REOPENING OF McCOLLUM CASE ARGUMENT:

A new example of dissatisfaction among Protestant clergymen with the McCollum case decision, in which the U. S. Supreme Court declared that the Federal Government is constitutionally forbidden from giving any aid to religion, is the book "God in Education," by Dr. Henry P. Van Dusen of Union Theological Seminary. Time Magazine (May 15) carried a long review of this book, with strong emphasis on Dr. Van Dusen's view that the McCollum verdict (and the earlier Everson case decision) "travestied history."

Dr. Samuel McCrea Cavert, secretary of the National Council of Churches of Christ in the U.S.A., ties his comments on this book with those on Dr. Conrad H. Moehlman's "The Wall of Separation Between Church and State," in a review in the May National Council Outlook. He summarizes as follows: "Professor Van Dusen places all his emphasis upon saving education from complete secularization. Professor Moehlman places all his emphasis upon saving education from sectarian influence and control. Each contends for an important principle but the synthesis of the two principles still remains to be achieved."

Correspondence

'Sun-Herald'— Two Views

Editor:

THE May Priest asked: "How's the Sun-Herald doing?" As all the world knows by now, the Sun-Herald isn't doing much at this time. And that is a tremendous pity. This writer holds to the conviction that the folding up of this Catholic daily — even if only temporary — is a downright shame.

One of the finest traits of the group of laymen who undertook to publish this latest Catholic daily ten months ago on faith and a shoe-string, is the frankness with which they have been laying the cards on the table. But for that frankness we wouldn't know that the shabby — the man in the street would say 'lousy' — total of subscriptions never went above 11,500. I for one wouldn't know that the Daily Worker increased its subscriptions in one appeal by 24,000. I wouldn't know that some of those people, who haven't only themselves to support, received only $15.00 per week.

Don't you think, dear Reverend fellow priest, that we could have prevented this paper from folding up? Did the Daily Worker obtain its increase by a mere announcement in the paper or do they have boosters of their cause? Why aren't we better boosters of so excellent a thing as a Christian daily.

Don't tell me it is a second-rate paper at best. What do you expect under the circumstances? You re-

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member the story of the parishioner who told the pastor he was an atrocious singer. On inquiry into the contribution of the solicitous one the pastor discovered it to be ten cents a Sunday. Whereupon he commented that she could hardly expect Caruso to sing for ten cents. If the Sun-Herald isn't a better paper it may be laid at your and my door. The reason is that we haven't helped to make it possible to have a better paper. We should have; for you never saw such a staff of laymen who—in the words of Father Leo Trese—"are embarked upon the breathless adventure of taking the Gospel at its face value."

It has been said that we Catholics in the United States must cease to be apologetic about our faith and about our philosophy of life; for we are the only ones who have the answer to the questions which trouble and confuse mankind. If that be so, where is there a better voice to make this known than through a Catholic, a Christian daily?

Since I have been a pastor for twenty years I know what I am saying when I contend that one "honest-to-goodness" announcement from the Catholic pulpit of this country could have boosted the subscriptions of the Sun-Herald to the essential 20,000, which could have saved it and I hope, if publication is resumed, there will be more sincere support on the part of pastors.

If ever we needed a daily that tells the truth, we need it these days.

Cyprian Abler, O.F.M.Cap.
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Correspondence

Editor:

I WONDER whether you ought to keep on plugging the Sun-Herald.

I will put down in catechism form my reasons for asking.

Q. — What is a daily newspaper for?

A. — A daily newspaper is for delivering the news to the people quickly, while it is still news.

Q. — Deliver what news?

A. — First of all, local news— which local citizens must have above all. Second, county and state news. Third, national news. Fourth, international news.

Q. — Can a national daily newspaper do this?

A. — No.

Q. — Why not?

A. — Because this is a big country, and you simply cannot deliver a national daily on doorsteps all over the country while the news is news.

Q. — What does a newspaper in this country depend upon for financial sustenance?

A. — It depends very heavily on advertising, and above all on local advertising.

Q.—Can a national daily get local advertising?

A. — No; because local advertisers must have concentrated circulation in their own trade area.

Q. — Can the Sun-Herald, therefore: 1. Fulfill the primary purpose of a daily newspaper? 2. Achieve financial stability?

A. — To both questions, the answer is no.

Q. — Then why is the Sun-Herald being published?

A. — Because the people pub-

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lishing it want to publish a national Catholic daily.

Q. — Is that a proper or sufficient reason for publishing it?

A. — No; the proper and sufficient reason for any publication is that it provides something the people need, and can't get elsewhere. It must fulfill a need; not cater to its publishers' desires.

Q. — Is the Sun-Herald providing anything that the people need and want, and can't get elsewhere?

A. — I challenge anybody to point to anything.

Q. — Who are putting out the S-H?

A. — Mostly a group of neophytes in journalism.

Q. — Why neophytes?

A. — Because the question of a national Catholic daily has been gone into from A to Z a hundred times by dozens of competent and experienced newspapermen in the U.S., and they have always come to the inescapable conclusion that it won't work, for the reasons outlined above, and for other reasons as well.

Q. — What editorial staff does a small 8-to-16-page daily newspaper need?

A. — Five or six people.

Q. — How many on the S-H?

A. — Thirty-two — by your own statement.

Q. — What are those 32 people doing with their time?

A. — Blessed if I know.

Q. — Wouldn't they be much better advised to devote themselves to something more productive for God and Church and country?

A. — I think so.

Q. — Is it an injustice to the 32, and to our Catholics, to let the Catholics go on contributing to an impossible thing, and seeing the

money go down a bottomless rat-hole?

A — I suspect it is.

Q. — How do you know it is a rat hole?

A. — For the reasons stated above, plus the experience of the Christian Science Monitor, which despite its technical excellence loses money every year.

I suppose as a weekly Catholic newspaperman, I'll be suspected of low motives for trying to get people to take a second look at this thing. But my motive actually is simply to call your attention to the facts I have outlined. I'd prefer not to be quoted by name, because there's not much point in inviting those 32 enthusiasts to be angry with me.

Oh, yes — one more Q. and A.

Q. — For a useful Catholic daily, is a daily Catholic news service absolutely necessary?

A. — Unquestionably yes. You can't take the facts gathered by the secularists and sit down and Christianize them. For Christian coverage of events, you've got to have Christian reporters right there where the news is happening. Otherwise you're just faking.

Well, don't let me influence you!

All blessings,
Journalist

Cleveland

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Correspondence

been intending to drop you a little note of appreciation for this signal honor.

Your hearty encouragement and generous appraisal of the book has done much to bring it to the attention of our priests and hierarchy.

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Godfrey Poage, C.P.
5700 North Harlem Avenue
Chicago 31

Tax on Mass-Wine

Editor:

I FEEL like a crusade for freedom of religion is due. The proposed increase in the federal tax on wine indicates the time is opportune for action.

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Sincerely in Christ,
Arthur T. O'Brien
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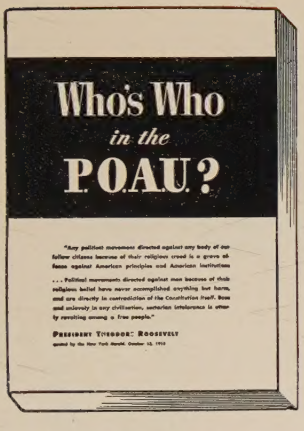
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"Any political movement directed against any body of our fellow citizens because of their religious creed is a grave offense against American principles and American institutions
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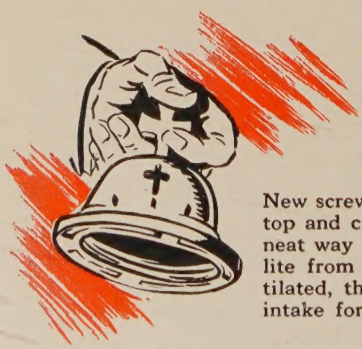

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